



SURAH AL-MULK

(Chapter 67)

Detailed Analysis

Researched & compiled from various tafseer sources
of Sunni Islamic Scholars

by
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son of the late
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Dedicated to:

**Our Beloved
PROPHET MUHAMMAD
(Sallallahu Alayhi Wasallam)
and his family**

In memory of my late parents
Maulana & Mrs Abdul Qadir
and all those who have been transferred to the
Mercy and Kindness of their Most Merciful Rabb

A TRIBUTE TO MY BELOVED FATHER AND USTADH (TUTOR):

SHAIKH AL-HAFIZ AL-QARI MUHAMMAD ABDUL QADIR (Rahimahullah) was one of the oldest living Islamic Scholar (Aalim) in South Africa who passed away on Saturday 30 Rabi-ul-Akhir 1419 (23 August 1998) at his residence in Durban, Kwa-Zulu Natal, South Africa at the age of 94 years (97 years according to the Islamic Lunar Calendar).

He was born in Durban, South Africa, on 20 April 1904, and lost his parents at an early age. Being orphaned at such an early age, he was fortunate to have found care at the Soofie Sahib Centre at Riverside in Durban, under the care and guardianship of Dada Jaan, the elder son of the great Islamic Reformer, As-Sayyid Soofie Sahib (Rahmatullahi Alayhi). At an early age he had shown great keenness in Islamic education and he was thus encouraged to pursue higher Islamic education. In the early days of Islam in South Africa, the Soofie Sahib Centre at Riverside in Durban was the hub of all Islamic activities.

At the tender age of 15 years, he had completed the study of such great Persian works like the Gulistaan, Bustaan and Kareema, that was then regarded as prerequisites for higher Islamic Studies in India. Because of this and other academic achievements, he was sponsored by the generous people of Durban in South Africa, to further his studies at the Darul Uloom in India. In 1919 he left the shores of South Africa via ship to India. He first studied at Madrasah Mazaahirul Uloom, in Saharanpur, UP (India) and thereafter at the famous Madrasah Ameeniyah in Delhi under the Grand Mufti of India at that time, i.e. Shaikh-ul-Islam Mufti Kifaayatullah (Rahimahullah). Having completed most of his early studies at these two institutions, he was advised to carry out his final stage of the 'Aalim Course' in 1928 at the Darul Uloom in Daabhel, Surat, where great luminaries and doyens of Islamic scholarship had moved over to from Deoband. He graduated there in 1930.

Amongst his tutors (Asaatidhah) were intellectual giants such as Allamah Anwar Shah Kashmiri (Rahmatullahi Alayhi), Shaikh Shabbeer Ahmad Usmani (Rahmatullahi Alayhi) and Shaikh Mufti Azizur Rahman (Rahmatullahi Alayhi). Amongst his study companions were: Shaikh-ul-Hadith Muhammad Zakariyya and Shaikh Yusuf Binnori. May Allah shower his choicest mercy upon them!

During his period of study in India, he learnt many languages. Amongst the languages he knew well and was very conversant with were: Arabic, Urdu, Persian, Gujerati and Hindi.

After his graduation, he returned to South Africa in 1931 and took on his first assignment in Stanger, South Africa as Imam and Teacher (Ustaadh). A year later, he then moved to Verulam, South Africa where he was also an Imam and Teacher. He moved to Durban in South Africa in 1943 holding the post of Principal firstly at Madrasah Shawkatul Islam in Essendene Road, Sydenham; and thereafter at Madrasah Mazaahirul Uloom in Villa Road, Sydenham.

In the early fifties up to mid seventies, for twenty five years, he was Imam of the well-known Muhammadiyyah Masjid, Sparks Road, Sydenham, Durban in South Africa. He even laid the foundation stone of this Musjid and also named it. During this time he enrolled himself at the world-famous Al-Azhar University in Cairo, Egypt, at his own cost.

There he successfully achieved the highest diploma in Arabic from the Kuliyatul Lughah (Dept of Arabic Language) – an equivalent to a Ph.D. degree.

He then finally relocated to a greatly Indian suburb of Chatsworth in South Africa and was the Imam of Masjid An-Noor in Unit Seven for seven years, serving the poorer Muslim Community there.

He was also one of the founding members of the Jamiatul Ulama of Natal in South Africa. During the last part of his life, he was in great demand as Guest Imam in various Masaajid in Durban and other major cities in South Africa.

He passed away and was transferred to his Most Merciful Rabb on Saturday 30 Rabi-ul-Akhir 1419 (23 August 1998). Amongst his mourners were hundreds of his students and members of the Muslim Community whom he had served for many years. They all had expressed the same great joy to be either taught by him and/or their marriages officiated by him; but they all had expressed great sorrow to be present at his funeral which they admitted was one of the largest crowds ever witnessed in Durban, South Africa. After the funeral prayers at the Grey Street Jumu'ah Masjid in Durban, he was put to rest at the nearby Flower Road Muslim Cemetery in Clairwood, South Africa. He had then left behind 6 sons and four daughters, and a host of grandchildren.

May Allah shower His choicest Mercy on him, pardon him with great forgiveness and make his eternal abode in Jannatul Firdaus. Ameen!

Requesting your duas!

Abdul Haq Abdul Kadir
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Website: www.ummahreflections.co.za

1 Ramadaan 1436
17 June 2015

THE NOBLE QURAN'S CORE MESSAGE

All Praise is due to Allah (Subhaanahu *Wa Ta'ala* – Glorified be He, the Exalted) and peace and blessings of Allah be upon His beloved Messenger Muhammad, his family and all his companions. Ameen!

In essence, the core message of the Quran is to bring to our attention that we were not created in vain, and that we will be held responsible for our conduct on this earth. In the Quran, Allah indicates that He created the human to be His trustee on earth. This is actually an honour given by Allah to human beings, the dignity to be the trustee of Allah even though He doesn't need our worship and our obedience. It is to our own benefit.

The core message of the Quran is to say or believe that guidance that come from the Creator of the universe is the ultimate guidance, for Allah has the ultimate wisdom, power, and knowledge. And Allah alone is the ultimate authority and should be obeyed without qualification, an obedience that is based not just on fear or reward but for the love of Allah.

It indicates again that one should look at the Quran for guidance. The Quran generally gives broader guidance in most aspects within concepts, with some details therein, but normally to the broader guidance so as to conduct our lives according to the will of Allah. And the Quran finally indicates that since a human being is a free agent, he or she can choose to obey or disobey Allah, to believe or reject faith in Him.

This kind of privilege has a great responsibility that goes with it because ultimately we have a responsibility to return to Allah. There will be resurrection. There will be life after death in which people would be rewarded, or punished, according to their conduct in this world.

It is our humble belief as Muslims that all prophets and messengers of Allah have taught this exact same core message as taught by the Noble Quran.

WHAT IS TAFSEER-UL-QURAN?

Tafseer is to know what Allah intended when He, the Almighty, spoke the words of the Qur'an.

The style in which this tafseer is presented is as follows:

Firstly, to explore the meanings according to the earliest interpreters of the Qur'an, such as Abdullah ibn Abbas (RA), al-Qurtubi (ra) and al-Tabari (ra);

Secondly, to reflect on the different shades of these meanings; and then

Finally, to learn the lessons based on these meanings.

There is therefore a difference between understanding and contemplation. One cannot contemplate on something when its proper meaning is not completely understood. A common phenomenon in modern times is for individuals to contemplate and to derive lessons from the verses of the Qur'an before first seeking out the correct understanding of the verses. Though the lesson derived in itself may be sound, what is most proper is to

derive its lessons based on the actual meaning of the verse, having first established what they really mean.

INTRODUCTION TO SURAH AL-MULK

This Surah takes its name **al-Mulk** from its very first verse. It has various other names. As well being called **al-Mulk (the Kingdom)**, it is also called **al-Waqiyah** (the Protector), **al-Munjiyyah** (the Rescuer), and **al-Maani'ah** (the Defender) because it protects the one who knows it and rescues him from the punishment and defends him during the Day of Resurrection (rising of the dead). It is also called **al-Mujaadilah** (the Arguer) because it argues on behalf of the one who knows it when he is in his grave. Numerous Ahaadith have mentioned its excellence.

In this detailed analysis, I have referenced many books of tafsir of Sunni Muslim Scholars in English, Urdu and Arabic. Please see references at the end of this booklet.

PERIOD OF REVELATION

This is a Makkan Surah which was sent down after Surah *at-Toor* (52) and before Surah *al-Haaqqah* (69). In general Makkan Suwar (plural of 'Surah') have a distinct characteristics whereby their focus is on developing a purely monotheistic faith within the Muslim Ummah. Surah **Al-Mulk** is one of them and seeks to strengthen and fortify the Faith (Imaan) of the believers, and to develop the foundations upon which the commands and prohibitions of Allah are laid upon.

VIRTUES OF SURAH AL-MULK

Imam Ahmad (ra) narrated from Abu Hurayrah (RA) that Allah's Messenger (SAW) said: **"Verily, there is a chapter in the Qur'an which contains thirty verses that will intercede on behalf of its reciter until he is forgiven. (It is): "Tabaarakalladhi biyadihil mulk ..."** This Hadith was recorded by Tirmidhi and other four Sunan Compilers.

Here, **'intercede on behalf of its reciter'** means on behalf of the one who repeatedly recites it. However, to attain the full reward, virtue, and blessing of any verse of the Qur'an, one should attempt to know the meaning of the Verse or Surah whilst one is reciting it. This means that one should be attentive at all times during its recitation (tilaawah), and also that one knows what the verses really mean as they are being read. This is the only way of gaining maximum reward from reciting the Noble Quran.

It has been narrated from Abdullah ibn Mas'ood (RA) that he said: **"(Angels) will come to a man after his death in his grave; they will come to his feet and his feet will say: You have no power over me; he used to recite Surah al-Mulk. Then they will come to his chest or his stomach and it will say: You have no power over me; he used to recite Surah al-Mulk. Then they will come to his head and it will say: You have no power over me; he used to recite Surah al-Mulk. So it is the maani'ah (protector) that protects against the punishment of the grave and it is referred to in the Torah as Surah al-Mulk, whoever recites it by night has done a great deal and has done well."** Al-Haakim (3839) narrated

this via Abdullah Ibn al-Mubaarak (ra), and at-Tabaraani narrated this in *al-Kabeer* via Abd ar-Razzaaq (8651), both from Sufyaan ath-Thawri, from Aasim and from Zirr.

Anas ibn Malik (RA) reported that the Messenger of Allah (SAW) said: "There is a chapter of the Book which has thirty verses which will intercede for its companion until he is entered into Jannah. It is the *Surah Tabarak* (meaning *Surah al-Mulk*)." (Al-Mu'jam As-Sagheer At-Tabarani 463)

Abdullah Ibn Abbas (RA) said: "One of the Companions of the Allah's Messenger (SAW) pitched his tent on a grave without knowing that it was a grave, and it contained a man who was reciting 'Blessed is He who has the Kingdom in His hand.' He went and informed the Prophet who said: 'It is the defender. It is the protector which is protecting him from Allah's punishment.' The Messenger of Allah (SAW) further said: "I wish that 'Tabarak' could be in the heart of every believer (i.e. memorise it)." (Tirmidhi)

THEME AND SUBJECT MATTER

The basic theme of this Surah is to prove the existence of Allah and His Perfect Knowledge and Power by inviting people to reflect on the marvels of this universe. The basic theme is thus the Greatness of Allah and His Glorification. However, as subsidiary subjects, some other realities are also mentioned like reward for believers and punishment for unbelievers.

This chapter firstly covers the teachings of Islam and these have been introduced briefly. It then reminds us of the people living in heedlessness who have been aroused from their deep sleep in the most effective way. A characteristic of the earliest surahs of the Makkan period is that they present the entire teachings of Islam and the object of the Prophet's mission, not in detail, but briefly, so that they are received and assimilated by the people slowly and easily. Moreover, they are particularly directed to make the people shun heedlessness, to make them think, and to arouse their sleeping conscience.

The central theme of this Surah is warning (*indhaar*) and this includes warning with regards to both types of punishment: the punishment which the rejecters of a Messenger of Allah face in this world, and the punishment they will have to face in the Hereafter. The arguments are drawn from the signs of Allah in the world around man. It has been told in this Surah that an observation of this world highlights those attributes of Allah which necessitate the fact that this world shall one day reach its end. People who lead their lives while being slaves to their desires and do not use their intellect will be cast into Hell, and those who used their intellect, and feared the Almighty Allah - even though they had not seen Him - will become worthy of great reward.

VERSES 1-5: A close study of the Universe reveals that its Owner and Sovereign is the Most Blessed and Most Powerful Being. Man has been made to realize that the universe in which he lives is a most well organized and fortified Kingdom (Mulk) in which he cannot detect any fault, weakness or flaw, however hard he may try to analyse. This Kingdom has been brought into existence from nothing by Allah Almighty Himself. And all His Powers of Controlling, Administering and Ruling it are also entirely in Allah's Hand and His Power is Infinite. Besides this, human beings have also been told that - in this wise system - they have not been created without a purpose, but they have been sent here for a test and in this test they can succeed only by their correct beliefs and righteous deeds.

VERSES 6-11: The Power and Sovereignty of Almighty Allah is so evident in this universe that it bears proof that those who deny the Day of Reward and Punishment will have to face the torment of Hell. It will roar like a hungry lion when it sees them. Dreadful consequences of disbelief which will appear in the Hereafter have been mentioned. The people are told that Allah, by sending His Messengers, has warned them of the consequences in this very world, as if Allah is saying: "Now, if you do not believe in what My Messengers say and do not correct your attitude and behaviour accordingly in this life, in the Hereafter you will yourself have to admit that you really deserve the punishment that is being meted out to you".

VERSES 12-14: People who remain fearful of their Lord in this world will be rewarded. All their virtuous deeds are in the Knowledge of Allah and He shall duly honour them. He is the Creator of all and nothing is hidden from Him. The fact that has been imposed on our minds is that the Creator cannot be unaware of His creation, as if Allah is saying: "I am aware of each open and hidden secret of yours, even of the innermost thoughts of your hearts. Hence, the right basis of morality is that you should avoid all evil, fearing the accountability of our deeds before the unseen Allah. This is irrespective of whether there is a power to take you to task for your actions or not. Those who lead their lives by adopting a good moral conduct in this world will deserve forgiveness and a great reward in the Hereafter".

VERSES 15-23: This earth has been created by the Almighty as very obedient and submissive to man. It is a source of reminder for mankind of a Great Reality. Mankind should fully benefit from all its treasures and facilities but should always keep in mind that these privileges will be followed by a Day of Accountability before the Almighty Allah. Not even for a single moment should a person become unmindful of his Lord's grasp or grip. He should always remember that whenever the Almighty intends, He can destroy him by sending on him a natural calamity. History bears many examples of this. In these verses, Allah makes references - one after the other - to those common truths of daily life which mankind does not regard as worthy of much attention. Allah invites them to consider these references seriously. It has been said: "Look: the earth on which you move about with full satisfaction and peace of mind, and from which you obtain your sustenance has been subdued for you by Allah. Otherwise this earth might - at any time - start shaking suddenly so as to cause your destruction, or a typhoon might occur, which may annihilate you completely. Look at the birds that fly above you. It is Allah alone Who is sustaining them in the air. Look at your own means and resources. If Allah wills to inflict you with punishment, no one can save you from it. And if Allah wills to close the doors of sustenance on you, no one can open them for you. These things are there to make you aware of the truth. But you still behave like animals that are unable to draw conclusions from what you see and observe. You do not use your sight, hearing and intellect that Allah bestowed on you as human beings. This is the reason why you do not see things the right way".

VERSES 24-27: It has been said: "We ultimately have to appear before our Rabb in any case. It is not appropriate for the Prophet (SAW) to tell us the exact time and date of this definite event. The Prophet's only duty is to warn us beforehand of its definite occurrence. Today we do not listen to him and demand that he should cause the event to occur and appear prematurely before us. But when it does occur, and when we see it with our own

eyes, we will then be very surprised. Then, it will be said to us: "This is the very thing you were calling to be hastened".

VERSES 28-29: Replies have been given to what the disbelievers of Makkah said about the Prophet (SAW) and his Companions (RA). They cursed the Prophet and prayed for his and his companions' destruction. As a response to this curse, it is said to them: "Whether those who call you to the right way are destroyed or shown mercy by Allah, how will this change your fate and destiny? You should look after yourselves and consider who would save you if you were overtaken by the punishment of Allah? You regard those who believe in Allah and put their trust in Him as misguided. A time will come when it will become very clear as to who was really misguided".

VERSE 30: In conclusion, we have been asked by Almighty Allah the following question and left to ponder over it. "If the water which has come out from the earth at some place in the desert or hillside country of Arabia - upon which depends your whole life activity - should happen to sink and vanish underground, who can restore to you this life giving water besides Allah?"

Finally, I must admit that no author or compiler can claim sole credence to his own self. My gratitude firstly goes to Allah Who granted me the knowledge and guided me aright in compiling this detailed analysis of Surah Al-Mulk, and then to my late father, Shaikh Al-Qari Muhammad Abdul Qadir (rahimahullah), whose continuous religious teachings and guidance gave me the encouragement to compile this work.

I seek the pleasure of none other than Allah.
May Allah accept from me my most humble effort! Ameen!

Abdul Haq Abdul Kadir

1 Ramadaan 1436
17 June 2015

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Glorified be Allah, and Praised be He Glorified be Allah, the Greatest!

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

I seek refuge in Allah from Shaitaan, the Rejected one.

Before one starts to recite the Qur'an, one should begin with the Isti'adhah (Ta'awwuz) as instructed by Allah, Subhaanahu Wa Ta'ala, Glorified be He, the Exalted:

فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ﴿٩٨﴾

So, when you recite the Qur'an, seek refuge with Allah against Satan, the accursed.
(Surah An-Nahl: Verse 98).

Allamah Fakhruddin Ar-Razi (ra) recorded that Ata bin Abi Rabah (ra), a great Tabi'ee and a scholar of Hadith in Makkah, also amongst one of the great teachers of Imam Abu Hanifah (ra), said that the Isti'adhah is required:

- at the beginning of each salaah, and
- at the beginning of the recitation of the Noble Qur'an

In support of Ata's statement, Allamah Fakhruddin Ar-Razi (ra) relied upon the apparent meaning of the Ayah, '**then seek refuge**'. He said that the Ayah contains a command that requires implementation.

Isti'aadhah means to say

"I seek refuge in Allah from the cursed (expelled) Satan"; so that he is prevented from affecting my religious or worldly affairs; or hindering me from adhering to what I was commanded; or tempting me into that which I was prohibited from."

The virtues of **Isti'aadhah** are:

- It cleanses the mouth from the foul speech that it had indulged in
- It also purifies the mouth and prepares it to recite the Speech of Allah (Kalaamullah)
- It entails seeking Allah's help and acknowledging His ability to do everything
- It also affirms our timidity, weakness and inability to face the enemy of our souls.

Allah alone created this enemy and He alone is able to repel and defeat it. This enemy does not accept kindness, unlike the human enemy. There are three verses in the Noble Qur'an that confirm this fact. Allah (Subhanahu Wa Ta'ala) says:

إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ وَكَفَىٰ بِرَبِّكَ وَكِيلًا ﴿٦٥﴾

As for My servants, you have no control over them, and your Lord is enough to look after (everything). (Surah Al-Israa: Verse 65)

وَمَا يَنْزَعُكَ مِنَ الشَّيْطَانِ نَزْعٌ فَاسْتَعِذْ بِاللَّهِ إِنَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٠٠﴾

And if an evil suggestion comes to you from Satan, then seek refuge in Allah. Indeed, He is Hearing and Knowing. (Surah Al-A'raaf: Verse 200)

ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ السَّيِّئَةِ نَحْنُ أَعْلَمُ بِمَا يَصِفُونَ ﴿٩٩﴾ وَقُلْ رَبِّ أَعُوذُ بِكَ مِنْ هَمَزَاتِ الشَّيَاطِينِ ﴿١٠٠﴾ وَأَعُوذُ بِكَ رَبِّ أَنْ يَحْضُرُونِ ﴿١٠١﴾

Repel by (means of) what is best (their) evil. We are most knowing of what they describe. And say, 'My Lord, I seek refuge in You from the incitements of the devils; and I seek refuge in You, my Lord, even from them coming near me.' (Surah Al-Mu'minoon: Verses 96 - 98)

وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَيَاطِينَ الْإِنْسِ وَالْجِنِّ يُوحِي بَعْضُهُمْ إِلَىٰ بَعْضٍ زُخْرُفَ الْقَوْلِ غُرُورًا ۚ

And thus We have made for every prophet an enemy - devils from mankind and jinn - inspiring to one another decorative speech in delusion. (Surah Al-An'am: Chapter 6: Verse 112)

Hadith:

Abu Dharr (RA) reported that the Messenger of Allah (SAW) said:

"O Abu Dharr! Seek refuge with Allah from the devils of mankind and the Jinns." Abu Dharr said, "I asked him, 'Are there human devils' He said, 'Yes.'"

Furthermore, it is recorded in Sahih Muslim that Abu Dharr (RA) said that the Messenger of Allah (SAW) said: "The woman, the donkey and the black dog interrupt the prayer if they pass in front of those who do not pray behind a Sutrah, i.e. a barrier." Abu Dharr said, "I said, 'What is the difference between the black dog and the red or yellow dog' He said, 'The black dog is a devil.'" (Musnad of Imam Ahmad)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Most Merciful.

Imam Malik (ra), Imam Abu Hanifah (ra) and their followers said that the 'Basmalah' (Bismillahir Rahmanir Raheem) or Tasmiyyah is not part of Surah Al-Fatihah or any other Surah.

However, all scholars agree that the 'Basmalah' is a part of an Ayah in Surah An-Naml

إِنَّهُ مِنْ سُلَيْمَانَ وَإِنَّهُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿٣٠﴾

Indeed, It is from Sulaiman, and it is with the name of Allah, the All-Beneficent, the Very-Merciful. (Chapter 27: Surah Al-Naml: Verse 30)

Both the Divine Epithets **RAHMAAN** and **RAHEEM** are derived from the word **RAHMAH**, which signifies **mercy, compassion, loving tenderness, and more comprehensively, grace.**

Hafiz Ibn al-Qayyim (ra) said: "Al-Rahmaan refers to an attribute that refers to Allah and is part of His Essence (Dhaat), and al-Raheem refers to a connection with the one to whom mercy is shown. The former is adjectival (referring to what He is) and the latter is verbal (referring to what He does). Ar-Rahman indicates that mercy is His attribute, and Ar-Raheem indicates that He bestows His mercy upon His creation. To fully understand this explanation, then ponder over the meaning of these verses:

وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا ﴿٢٠﴾

And He (Allah) is Ever Most Merciful (Raheem) to the believers.

(Chapter 33: Surah al-Ahzaab: Verse 43)

إِنَّهُمْ بِهِمْ رَعُوفٌ رَّحِيمٌ ﴿١١٧﴾

Surely, to them He is Very-Kind, Very-Merciful. (Chapter 9: Surah al-Tawbah: Verse 117)

The word al-Rahmaan is not used in the above verses. So we learn that the word Rahmaan means the One Whose attribute is mercy (rahmah), and al-Raheem is the One Who bestows His mercy (raheem).” (Badaa’i al-Fawaa’id, 1/24)

Allah (SWT) says:

قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ ۚ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا ۚ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ﴿٥٣﴾

Say (on My behalf), “O servants of Mine who have acted recklessly against their own selves, do not despair of Allah’s mercy. Surely, Allah will forgive all sins. Surely, He is the One who is the Most-Forgiving, the Very-Merciful. (Chapter 39: Surah al-Zumar: Verse 53)

Hadith:

The Messenger of Allah (Sallallahu Alayhi Wasallam) said:

If the believer knew what punishment Allah has, none would have hope in acquiring His Paradise, and if the disbeliever knew what mercy Allah has, none will lose hope of earning His Mercy. (Muslim)

تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

1. Blessed be He in whose hand is the Kingdom and He is powerful over everything.

Analysis:

Blessed (*tabaaraka*) is a verbal form derived from the word “barakah” which means blessing. *Tabaaraka* does not just mean blessings; it also means **Blessings that are long lasting, and continuously increasing**. The source of these blessings is Allah, and this is why *Tabaaraka* is used to describe Allah (in Mubālaghah/hyperbola form - signifying that **Allah is the Most Blessed and Enduring**). This expression “*tabaaraka*” is particularly used for Allah Almighty and is used only in the past tense. The form “*tabaaraka*” indicates His Perfection and Immensity. Another example of this verb form which is only used for Allah is “*ta’aala*” (the Exalted).

Muhammad ibn Jareer al-Tabari (ra), an early and also a reliable authority in *tafsīr*, deemed the word ‘*tabaaraka*’ to mean *ta’adhdham* (greatness) & *ta’aala* (highness). Hence this would then mean: **“He is the Greatest & Most High.”**

Allah here is glorifying Himself. His Magnificence is endless and limitless. Once we acknowledge Allah's greatness, we feel obliged to humble our self before Him in obeying His Commands and submitting to His Will completely. When we experience this state of awareness, we then liberate ourselves from enslavement to worldliness and our personal desires.

The phrase '**Tabaaraka alladhee**' is mentioned FIVE times in the Qur'an;
 once in this Surah al-Mulk (Chapter 67: Verse 1);
 three times in Surah al-Furqaan (Chapter 25: Verses 1, 10, 61), and
 once in Surah al-Zukhruf (Chapter 43: Verse 85).

The Proper Name "Allah" is not mentioned specifically in this verse. In this Surah al-Mulk, we are very strongly exhorted to think and reflect. The order of the words is very important.

Who could that be? He is the Supreme Being called Allah. His Name does not even have to be mentioned, as it forces us to ponder over the signs of Allah. It makes us reflect on who really is the Most Blessed or Exalted (tabaaraka). Allah alone is implied here as the One Who exclusively owns the Kingdom, Rule and Control.

IMPORTANT NOTE: The word 'YAD' (Hand) is attributed to Allah at many places in the Qur'an, whereas He is beyond having a body, limbs or organs like His creation. Allah Himself says:

لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ ﴿١١﴾

There is certainly nothing like Him. He is All-Hearing and All-Seeing.
 (Chapter 42: Surah Al-Shoora: Verse 11).

As a result, the word must - of necessity - be taken as one of allegorical (mutashabihaat). We must believe in its reality, but we will never be able to explain it or grasp its exact nature. It will therefore be improper to pursue and discuss this word 'Yad' (Hand) any further.

Tabaarak (Blessed and Exalted) is the One Who is the Source of all blessings. Allah (SWT) is the Source of all forms of blessings. Now what does it mean for a thing to be blessed? It means that there is much good and benefit in it. There is much happiness and joy in it. So think about all the things in our life that please us; our families, our friends, our homes, our wealth, our knowledge, our abilities, our food and drink, our clothing, and most importantly our Imaan (Faith) and our relationship with Allah. All of that gives us joy and pleasure. We are therefore abundantly blessed and this is all from Allah (SWT) alone. Barakah is the attachment of Divine goodness to a thing, so if it occurs in something little, it increases it. And if it occurs in something much it benefits. And the greatest fruits of Barakah is to use it in the obedience of Allah (SWT).

Allah did not just say here that He has Dominion or Kingdom. Just because someone has a kingdom does not mean that he has power and control of everything in his kingdom.

Allah is Powerful and has complete authority and full control of everything in His Kingdom. This means that He deals with all of His creatures in whatever manner He wishes and there is none who can reverse His decree. He is not questioned concerning what He does because of His Power, Wisdom and Justice. Everyone and everything exists and moves by His Will alone.

Therefore, the next few verses refer to the various types of creation in the universe as positive proofs of the existence and Oneness of Allah and His all-encompassing Knowledge and Power.

Four of the main Divine attributes of Allah are mentioned in this verse.

- 1) His Existence
- 2) His Attributes of Perfection and being most Exalted
- 3) His exclusive rule and control of the heavens and earth and all in between
- 4) His exclusiveness in being Most Powerful over everything

Whatever is happening in this world is the manifestation of His Attribute of “**Mulookiyyah**”. Allah has created everything PERFECTLY and is in full control of everything He created - as mentioned in the Qur'an:

صُنْعَ اللَّهِ الَّذِي أَتَقَنَ كُلَّ شَيْءٍ إِنَّهُ خَبِيرٌ بِمَا تَفْعَلُونَ ﴿٨٨﴾

The Work of Allah, Who perfected all things, verily! He is Well-Acquainted with what you do. (Chapter 27: Surah Al-Naml: Verse 88)

وَإِنْ مِنْ شَيْءٍ إِلَّا عِنْدَنَا خَزَائِنُهُ وَمَا نُنْزِلُهُ إِلَّا بِقَدَرٍ مَعْلُومٍ ﴿٢١﴾

And there is not a thing but that with Us are its depositories, and We do not send it down except according to a known measure. (Chapter 15: Surah Al-Hijr: Verse 21)

Some sources of Barakah:

1. Sincere Intentions

Barakah is attached to something when one has good intentions for it. More specifically, make sure that our deeds are intended for the sake of Allah (SWT). Without us intending sincerely in whatever we do for the sake of Allah, the “Divine Goodness” (barakah) will not be attached to our deeds.

2. Piety and Belief in Allah

Allah (SWT) says in the Quran:

وَلَوْ أَنَّ أَهْلَ الْقُرَىٰ آمَنُوا وَاتَّقَوْا لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ مِّنَ السَّمَاءِ وَالْأَرْضِ وَلَٰكِن كَذَّبُوا فَأَخَذْنَاهُم بِمَا كَانُوا يَكْسِبُونَ ﴿٩٦﴾

And if only the people of the cities had believed and feared Allah, We would have opened upon them blessings from the heaven and the earth; but they denied [the messengers], so We seized them for what they were earning. (Chapter 7: Surah Al-A'raf, Verse 96)

And Allah (SWT) also says in the Quran:

وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا ﴿٢﴾ وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ

And whoever fears Allah, He will make for him a way out, and He will provide him from (sources) he never could imagine. (Chapter 65: Surah Al-Talaq, Verses 2-3).

3. Putting your trust in Allah

Allah (SWT) says in the Quran:

وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ إِنَّ اللَّهَ بَالِغُ أَمْرِهِ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا ﴿٣﴾

And whosoever puts his trust in Allah, then He will suffice him. Verily, Allah will accomplish his purpose. Indeed Allah has set a measure for all things. (Chapter 65: Surah Al-Talaq, verses 3)

4. Reading Quran

This is the fountain of Barakah. But, unfortunately, we rarely drink from it. Allah (SWT) says in the Quran:

وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ مُصَدِّقُ الَّذِي بَيْنَ يَدَيْهِ

This is a Book We have sent down, blessed and confirming that which was before it. (Chapter 6: Surah Al-An'am, Verse 92).

So let us read the Quran and instill the blessings and barakah of Allah in our lives. The further we are away from this Book of Allah, the less barakah we will have in our lives.

5. Giving thanks to Allah in abundance

Allah (SWT) says in the Quran:

وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ ۖ وَلَئِنْ كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ ﴿٧﴾

And [remember] when your Lord proclaimed, 'If you are grateful, I will surely increase you [in favour]; but But if you show ingratitude, truly My punishment is terrible indeed'. (Chapter 14: Surah Ibrahim: Verse 7)

If one only reflects on this verse alone, the Arabic word that is used to confirm that Allah confers favours unto the person who thanks Him is actually in the form of an Oath - "La azeedannakum". So Allah is promising the person who thanks Him (makes Shukr) an increase in goodness and blessings, and Allah never breaks His promises.

Hadith:

Narrated Abu Hurairah (RA) that Allah's Messenger (SAW) said, "**Allah will take the whole earth (in His Hand) and will roll up the Heaven in His right Hand, and then He will say, 'I am King! Where are the kings of the earth?'**" (Bukhari)

Narrated Jabir bin Abdullah (RA): Allah's Apostle used to teach his companions to perform the prayer of Istikhara for each and every matter just as he used to teach them the Suras from the

Quran He used to say, “If anyone of you intends to do some thing, he should offer a two rak’aat prayer other than the compulsory prayers, and after finishing it, he should say: O Allah! I consult You, for You have all knowledge, and appeal to You to support me with Your Power and ask for Your Bounty, for You are able to do things while I am not, and You know while I do not; and You are the Knower of the Unseen. O Allah If You know that this matter (name your matter) is good for me in my religion both at present and in the future, in this life and in the Hereafter, then fulfill it for me and make it easy for me, and then bestow Your Blessings on me in that matter. O Allah! If You know that this matter is not good for me in my religion, in this life and in my Hereafter, at present or in the future, then divert me from it and choose for me what is good wherever it may be, and make me be pleased with it.” (Bukhari)

Narrated Abu Hurairah (RA) that Allah’s Messenger (SAW) said, “(The Prophet) Ibraheem (AS) migrated with his wife Sarah till he reached a town where there was a king or a tyrant who sent a message to Abraham, ordering him to send Sarah to him. When Abraham had sent Sarah, the tyrant got up, intending to do evil with her, but she got up and performed ablution and prayed and said, 'O Allah! If I have believed in You and in Your Messenger, then do not empower this oppressor over me.' So he (the king) had an epileptic fit and started moving his legs violently.” (Bukhari)

Narrated Abu Hurairah (RA) that Allah’s Messenger (SAW) said: “Our Lord, the Blessed, (Tabaaraka) the Superior, (Ta’aala) comes down every night on the nearest Heaven to us when the last third of the night remains, saying: “Is there anyone to invoke Me, so that I may respond to invocation? Is there anyone to ask Me, so that I may grant him his request? Is there anyone seeking My forgiveness, so that I may forgive him?” (Bukhari)

Can we just ponder over one aspect of this descent? When the King of Kings (Allah) is telling us what to ask and he promises to give it, then how can we ever imagine that this King of Kings (Allah) will let our supplications go un-answered? This is a specific time for our duas to be accepted i.e. the last third of the night.

“Dua is the essence of Ibaadah (worship).” (Tirmidhi, Ahmad)

“O my servants, were the first of you and last of you, the human of you and jinn of you to rise up in one place and make a request from me, and were I to give everyone what they requested, that would not decrease what I have anymore than a needle decreases the sea if put into it.” (Muslim)

“The invocation of any one of you is granted (by Allah) as long as he does not show impatience by saying “I have invoked Allah but my request has not been answered.” (Bukhari, Muslim)

Allah is “The Wise” (Al-Hakeem) and He answers all our duas according to His Wisdom. That is why it has been mentioned in the books of Hadith that we should not make dua with conditions e.g. O Allah! I ask You for a White Castle in Jannah. The Prophet (SAW) forbade us from doing so. Even if we get a small place in Jannah, it is greater than this world and whatever is in it. We should also not make dua in a manner that exhibits pride from our side e.g. O Allah! Forgive me if You wish. By saying “if You wish” means that I don’t care whether You forgive me or not – it is Your wish, O Allah! Making dua in such a manner implies that we are independant of Allah’s forgiveness. May Allah forbid us from making duas in such a manner.

The Messenger of Allah (SAW) said: “Allah made the early hours of the morning blessed for my Ummah.” (Ahmad)

The Messenger of Allah (SAW) taught us that there is **barakah** in the early hours of the morning. By spending the hour before fajr in prayer, recitation of Qur'an, and in the remembrance of Allah, we will get the spiritual nourishment our body requires for that day. Just like we need to eat breakfast every morning to give us energy, the spiritual nourishment our body needs is equally important. Without it, we will not have much barakah in our time and we will find ourselves getting tired easily and not being productive.

The Messenger of Allah (SAW) said: “If anyone continually asks forgiveness from Allah, Allah will appoint for him a way out of every distress, and a relief from every anxiety, and will provide for him from where he cannot imagine.” (Abu Dawood)

الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَهُوَ
الْعَزِيزُ الْغَفُورُ

2. He Who created Death and Life, so that He may test you as to which of you is best in deeds. And He is the All-Mighty, the All-Forgiving.

Analysis:

Mawt does not exactly mean Death. It is an implication of it. **Mawt** is a state of condition before having **Hayaat (Life)**. So even before we were born, we were in the state of **Mawt**. **Mawt** is the opposite of **Hayaat (Life)**.

Allah uses the word '**Mawt**' in many forms in the Noble Qur'an:
This is similar to Allah's statement:

كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَمْوَاتًا فَأَحْيَاكُمْ

How can you disbelieve in Allah when you were lifeless and He brought you to life.
(Chapter 2: Surah Al-Baqarah: Verse 28).

In this Ayah, Allah named the first stage, which is non-existence i.e. 'lifelessness'; and then he named the origin or beginning of existence i.e. 'life'. Allah then continues in this same verse by saying: Then He will give you death, then He will bring you to life again (on the Day of Judgement).

So Allah is One Who created **Mawt** (Lifelessness) and **Hayaat** (Life).

'Death' is not a state of pure non-existence. It actually refers to the removal of soul from the body and its transfer from one place to another. Thus it is a positive phenomenon. Just as 'Life' is a phenomenon that relates to a human body, 'death' too is a phenomenon that overtakes it. Abdullah Ibn Abbas (RA) and other leading commentators have mentioned that 'Life' and 'Death' are two corporal entities. 'Death' has the corporal shape of a ram, and 'Life' has that of a mare or a horse. This statement interprets the authentic Ahadith which

states that when the inmates of Paradise will have entered Paradise, and the inmates of Hell will have entered Hell, 'Death' will be brought in the form of a ram and will be slaughtered near the *Siraat* (the Bridge), and it will be announced that there shall be no more death, and every one shall remain in the same state eternally as he or she will have attained.

Therefore, although 'Death' is perceived as a negative phenomenon, it is not pure non-existence. It is a state of non-existence of a thing that will at some time come into existence. All such non-existent things have shapes in the World of Similitudes (**Aalam-ul-Mithaal**) before coming into existence in the realm of creation (**Aalam-un-Naasoot**).

Why? What is the purpose of creating **Mawt** (Lifelessness) and **Hayaat** (Life)?

The answer is given by Allah as: **Li yabluwa kum ayyukum ahsanu 'amala** - so that He may test you as to who is best (more excellent) in his deeds or actions.

In other parts of the Qur'an, Allah uses a heavier form. Instead of 'Balaa' - to test, He uses 'Tbtillaa' - to Severely Test. Allah (SWT) says:

﴿إِنَّا خَلَقْنَا الْإِنْسَانَ مِنْ نُّطْفَةٍ أَمْشَاجٍ نَّبْتَلِيهِ فَجَعَلْنَاهُ سَيِّئًا بَصِيرًا﴾

We have created man from a mixed sperm-drop to put him to a test; then We made him able to hear, able to see. (Chapter 76: Surah Al-Dahr: Verse 2)

So this overall test is a Severe Test. It is as if Allah is asking:

'Will you stay sincere to Me - even after all these blessings you have been given?'

This really makes a believer (Mu'min) unique in that he meets the tests with *imaan* (faith) and *sabr* (patience).

Allah, with His Supreme Power and Perfect Wisdom, has divided His creation into different types. Each one is awarded 'life' befitting its type. The perfect life is awarded to man, which has been invested with the capability to recognise the Divine Being and His Attributes to a specific degree. It is on the basis of this recognition that he is made liable to carry out the sacred laws of Shari'ah, which has been termed by the Qur'an as a 'trust' (**amaanah**). The heavens, the earth and the mountains feared to bear the burden of this 'trust' but man, on account of his God-given capability, bore it. (Tafsir Mazhari)

It is also important to note that Allah (SWT) says: **Ahsanu 'Amala** - best of good deeds. Allah did not say **Ak-tharu 'Amala** - plenty of good deeds.

So 'Ahsan' implies the best of good deeds; best in quality with sincerity, best types of good deeds etc. This indicates that it is not the quantity of actions that counts, but rather the quality of actions, that is, the deeds being righteous and acceptable in the sight of Allah. It is for this very reason that man's actions will not be counted on the Day of Judgement, but they will be weighed. In some instances, the weight of one action would be heavier than a thousand actions.

We should therefore strive to do the best of good deeds before our death, as we will then be given life once again to be judged on the Day of Judgment by the deeds we have performed. And we do not know exactly how close we are to death.

Allah accepts all righteous deeds based on the following two conditions:

1. The intentions while doing such deeds must be totally for the pleasure of Allah alone without any show off or to gain praise or fame etc. The proof of this is the saying of the Messenger of Allah (SAW): **"The reward of deeds depends upon their intentions."** (Bukhari)
2. Such deeds must be performed in accordance with the Sunnah of our beloved Prophet Muhammad (SAW), the seal of all Prophets. The proof of this is the saying of the Messenger of Allah (SAW): **"Whoever performs a deed that does not conform to our matter (religion), it will be rejected."** (Muslim)

These conditions are based on what Allah (SWT) says in the Noble Qur'an:

بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١١٢﴾

Of course, whosoever submits his face to Allah, and is good in deeds, will have his reward with his Lord, and there shall be no fear for such people, nor shall they grieve.

(Chapter 2: Surah Al-Baqarah: Verse 112)

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا

تَسْلِيمًا ﴿٦٥﴾

But no, by your Lord, they will not believe until they make you (O Prophet) the judge concerning that over which they dispute among themselves and then find within themselves no discomfort from what you have judged and submit in (full, willing) submission. (Chapter 4: Surah An-Nisaa: Verse 65)

Those who do evil, Allah is '**Al-Azeez**' (All-Powerful and Firm) with them in retribution and punishment. Those who do good, Allah is '**Al-Ghafoor**' with them, He forgives or covers their mistakes and enters them into His Paradise.

The word **Ghafoor** here implies that Allah covers (the sins of His servants) continuously.

So He covers our sins when we repent to Him, and will continuously do that if we repent to Him repeatedly. Allah (SWT) says:

سَابِقُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا كَعَرْضِ السَّمَاءِ وَالْأَرْضِ أُعِدَّتْ لِلَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ ۚ ذَٰلِكَ

فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ ۚ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿٢١﴾

Compete each other in proceeding towards forgiveness from your Lord and to Paradise the width of which is like the width of the sky and the earth. It has been prepared for those who believe in Allah and His messengers. That is the bounty of Allah; He gives it to whomsoever He Wills and Allah is the Lord of the great bounty.

(Chapter 57: Surah Al-Hadeed: Verse 21)

Some people fail this test (e.g. the wives of Prophet Noah (AS) and Prophet Lot (AS), whilst some pass the test (e.g. the wife of Pharoah, and Maryam).

Hadith:

Abu Hurairah (RA) reported: The Messenger of Allah (SAW) said:

"Very frequently remember that which destroys the sweetness/taste/pleasure in things (Death)". (Ibn Majah)

Ammar Ibn Yasir (RA) narrates that the Messenger of Allah (SAW) said:

"Death is sufficient as a preacher, and faith and certainty (yaqeen) is sufficient as a cause of being free from needs." (Tabarani)

Ibn Umar (RA) reported: I was with the Messenger of Allah (SAW) when a man came from the helpers (Ansaar) and he greeted him with peace. Then he said, **"O Messenger of Allah, which of the believers is the most virtuous?"** He said, **"Those with the best character."** He said, **"Which of the believers is the wisest?"** He said, **"Those who remember death often and have best prepared for it with good deeds; they are the wisest."** (Ibn Majah)

This signifies that witnessing the death of friends and relatives is the most effective preacher. If that does not exert any influence on us, nothing else will. And he whom Allah has granted the wealth of faith and certainty is the most need-free person.

Abu Hurayrah (RA) narrated that the Messenger of Allah (SAW) said: **"When the soul of a believer comes out (of its body), two angels receive it and rise with it towards the heavens, whereupon the inhabitants of the heavens say, 'A good soul has come from the earth. Allah has blessed you and the body which you used to occupy.'"** (Muslim)

The Messenger of Allah (SAW) said: **"When any of you completes the last tashahhud of his prayer, let him seek refuge in Allah from four things, saying, 'O Allah, verily I seek refuge in you from the punishment of the Hellfire and the torment of the grave; from the fitnah of life and of death; and from the evil fitnah of the false messiah.'"** (Muslim, Nasa'i & others)

Sayyidah Aishah (RA) related: (On the occasion of his approaching death), Allah's Messenger (SAW) had a small vessel of water placed before him. He began to dip his hands in the water, and wiping his face with them. He said, **"There is none worthy of worship except Allah. Indeed death brings with it agonies!"** Then he raised his hand up and kept repeating, **"In the Most Exalted company"** until his soul was taken and his hand fell. (Bukhari)

Umm Salamah (RA) reported that the Messenger of Allah (SAW) said, **"When the ruh is taken out, the eyesight follows it."**

Abu Hurayrah (RA) reported that the Messenger of Allah (SAW) said, **"Do you not see that when a person dies his gaze is fixed intently? That occurs when his eyesight follows his nafs (as it comes out)."** (Muslim)

The correct view, as maintained by the vast majority of Muslim scholars of Ahlus-Sunnah is that the terms NAFS and RUH are interchangeable. The term NAFS is usually applied when the soul is inside the body, and the word RUH is used when the soul is out of the body. This is apparent from the last two Hadith quoted above.

Narrated Aishah (RA): Allah's Messenger (SAW) said, **"If someone innovates something which is not in harmony with the principles of our religion, that thing (belief or deed) is rejected."** (Bukhari)

Narrated Anas (RA): Allah's Messenger (SAW) said, **“Some of my companions will come to me at my Lake Fount (Al-Hawd Al-Kawthar), and after I recognize them, they will then be taken away from me, whereupon I will say, 'My companions!' Then it will be said, 'You do not know what they innovated (new things) in the religion after you.”** (Bukhari)

Narrated Abu Waa'il (RA): I heard Allah's Messenger (SAW) saying, **“A man will be brought and put in Hell (Fire) and he will circumambulate (go round and round) in Hell (Fire) like a donkey of a (flour) grinding mill, and all the people of Hell (Fire) will gather around him and will say to him, O so-and-so! Didn't you use to order others for good and forbid them from evil?' That man will say, 'I used to order others to do good but I myself never used to do it, and I used to forbid others from evil while I myself used to do evil.”** (Bukhari)

Abu Hurairah (RA) reported: The Messenger of Allah (SAW) said: **“Hasten to perform good deeds before seven things: are you waiting for poverty which makes you forget? Or wealth which burdens you? Or a debilitating disease or senility? Or an unexpected death or the False Messiah? Or is it evil in the unseen you are waiting for, or the Hour? The Hour will be bitter and terrible.”** (Tirmidhi, Haakim)

Abu Hurairah (RA) reported Allah's Messenger (SAW) as saying: **“Hasten in performing good deeds (before these) six things (happen): (the appearance) of tribe Dajjal, the smoke, the beast of the earth, the rising of the sun from the west, the general turmoil (leading to large-scale massacre) and death of masses and individuals.”** (Muslim, Ahmad, Baihaqi)

Abu Hurairah (RA) narrated that the Messenger of Allah (SAW) said: **“Take on only as much as you can do of good deeds, for the best of deeds is that which is done consistently, even if it is little.”** (Ibn Majah)

The Messenger of Allah (SAW) said: **The Last Hour will not be established until there will remain those people who will neither be aware of virtues (good deeds) nor ever prevent vices (evil deed).** (Ahmad)

The Messenger of Allah (SAW) said: **Near the establishment of the Hour, good deeds will decrease.** (Bukhari)

Ibn Umar (RA) said that once the Holy Prophet (SAW) recited this verse and when he reached the words **"best in deeds"**, he stopped and explained that **'best in deeds'** is the person who abstains most from the things Allah has forbidden and is always ready to obey Him. (Quoted in Tafsir al-Qurtubi)

الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طِبَاقًا مَّا تَرَى فِي خَلْقِ الرَّحْمَنِ مِنْ تَفَاوُتٍ فَارْجِعِ الْبَصَرَ هَلْ تَرَى مِنْ فُطُورٍ

3. He Who created seven heavens (skies), one over the other. You can see no fault in the creation of the Most Beneficent. Then look again: 'Can you see any rifts?'

Analysis:

The previous two verses were reflections on our own selves and our life and death. Now we are commanded to reflect on what is around us.

These seven heavens or skies have been mentioned in the Qur'an and the Ahadith (e.g. during the event of Israa' wa-al Mi'raaj (the physical journey of the Night of Ascension).

The most correct view is that they are separated with space between them as is proven in the authentic Hadith records on **Isra and Mi'raaj** (the Prophet's Night Journey and Ascension) and other narrations. Heaven (**al-samā'**) here is not just a description of height but means a ceiling for this entire universe. It is only one of the seven heavens or skies that is visible to us. There are six more heavens or skies - above this one that we see from earth - and it is through those heavens or skies that the Prophet (SAW) travelled during his Night Journey.

Allah is the One who created the seven skies in layers and is consistently synchronised. This is one of the wonders of Allah's creation. The huge universe that we live in - the one whose boundaries are not yet known to man - is just one of these heavens. There are seven others, of which we - with all our scientific knowledge - hardly know anything about.

As for the structure of the heavens, the following is established from the Noble Qur'an:

1. There are seven heaven, one above the other, with each heaven being its own 'universe'.
2. Each level of heaven has its own unique sets of laws which govern it.
3. We live in the lowest level of heaven since it is the one adorned with stars.
4. All the heavens are connected to each other by pathways known as the '**Ways of Ascent**' (Zil Ma'aarij), by which the angels ascend and descend.
5. Allah's throne (Arsh) sits above the seventh heaven.

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَامَةِ وَالسَّمَاوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ سُبْحَانَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ ﴿٦٧﴾

They did not hold Allah in His true esteem. The whole earth will be in a single grip of His hand on the Day of Qiyamah, and the heavens (will be) rolled up on his right hand. Pure is He, far too higher than what they associate with Him.

(Chapter 39: Surah Al-Zumar: Verse 67)

Now let us reflect on some consistencies in the sky or heaven - as mentioned in Chapter 36: Surah Yaseen: Verses 38, 39 and 40:

- 1 - The sun moves along a very fixed path which has been assigned to it
- 2 - Allah fixes stages for the moon till it returns back to the crescent form (a little thin line)
- 3 - Everything runs smoothly in fixed orbits i.e the planets, the galaxy, etc.

Our scientists today say that the amount of objects in space and the speed of their orbits could collide and hit the earth constantly and destroy the Earth entirely. Or at least it could hit the planet earth hard enough to take it even slightly out of its orbit and we will not survive. But instead, the human race has stayed on this planet earth for millions of years in ease and comfort, in such a vast and complex universe around us. Yet nothing of this has happened. Subhaanallah!

Allah then says that 'you will not see in the creation of ar-Rahman (the Most Gracious) any crookedness or inconsistency' i.e. major inconsistencies and lack of synchronization or misalignment.

The One who created us is **ar-Rahman - the Most Beneficent**. Allah's indication of this closeness makes those who refuse to obey Allah feel ashamed. The One Who has given them countless of His favours, these people still go on refusing His command of worshipping Him alone and obeying Him? Aren't they embarrassed at their ungratefulness? Allah's mention of His name as '**ar-Rahmān**' indicates that He created it ALL out of His Mercy, for both our enjoyment and reflection upon His Greatness.

Allah is now addressing us directly - in singular form - so that we can reflect this in our own minds. We should sit down, ponder and reflect on it by ourself. Look at the stars, the plants and the animals by yourself and see - are there any inconsistencies? We will be more truthful when we reflect on these by ourselves.

Allah makes comparison of human beings with the skies and its different phases. Allah (SWT) says:

﴿فَلَا أُقْسِمُ بِالشَّفَقِ﴾ ﴿وَاللَّيْلِ وَمَا وَسَقَ﴾ ﴿وَالْقَمَرِ إِذَا اتَّسَقَ﴾ ﴿لَتَرْكَبُنَّ طَبَقًا عَنْ طَبَقٍ﴾

*So, I swear by the twilight (after sunset),
and by the night and what it envelops,
and by the moon when it develops at the full,
you shall certainly ascend from stage to stage. ...*

(Chapter 84: Surah Al-Mutaffifeen: Verses 16-19)

In these verses, Allah shows us that we will also change stages in life, just as we see the sky changes in different stages from the day to the night. Just as the night occurs, we will also die. Just as a new day begins, we will also be given a new life once again.

Allah created this great universe, with all its heights and depths, by His ability. He is its Creator, Originator, and Maker Who brought it into being out of nothing. He is the Disposer of all its affairs by His Command, Power, Might and Knowledge. In His Hand lie all its affairs; He can establish and revoke whatever He wills without the least resistance or opposition. He is the Only Owner of this world and all its dwellers, and He is the Giver and Bestower of life. Therefore, draw lessons from Allah's creation, which shows His Divine Being and Attributes, as well as His laws, His decrees, and His signs. Reflect

upon the heavens and the earth, upon their creation and greatness, and upon all that is in them and between them.

These are indeed great signs and proofs of the power and might of the Creator, the One Who regulates all affairs and determines everything. They indeed provide a lesson and a reminder for those servants of Allah who frequently turn to Him and deeply reflect on His creation. The more they reflect on His Power of Creation, the more they increase in certainty, conviction and submission to Allah. It also increases their faith, fear of Allah and submissiveness to Him which subsequently makes them frequently turn to Allah in repentance.

The greatest fruit of reflecting upon Allah's creatures and whatever beings He has made is to worship Allah alone without assigning partners to Him, and to testify that He is the Creator, the All-Provider, and the Bestower of all favours upon His creation at all times and under all circumstances. He is the only One Whose Oneness people should declare without associating any of His creatures with Him.

Hadith:

It is narrated from Abbas bin Abdul-Muttalib (RA) that Allah's Messenger (SAW) said: **"Do you know how much the distance between earth and heaven is?" We said, "Allah and His Messenger know better." Then he - the Prophet (SAW) - said, "The distance between them is 500 years, and the distance between one heaven to the next is 500 years, and the dimension of each heaven will take 500 years to travel, and there is a sea between the seventh heaven and the Throne which has between its lowest and highest depths the distance like that between the heavens and the earth (i.e. 500 years). And Allah the Most Exalted is above that and nothing is secret from Him of the deeds of Bani Adam (humankind)." (Abu Dawood and others)**

Ubadah bin As-Samit (RA) narrated that the Messenger of Allah (SAW) said: **"In Paradise there are a hundred levels, what is between every two levels is like what is between the heavens and the earth. Al-Firdaus is its highest level, and from it the four rivers of Paradise are made to flow forth. So when you ask Allah, ask Him for Al-Firdaus."** (Tirmidhi)

Abu al-Sa'id Khudri (RA) reported Allah's Messenger (SAW) as saying that the earth would turn to be one single bread on the Day of Resurrection and the Almighty would turn it in His hand as one of you turns a loaf while on a journey. It would be a feast arranged in the honour of the people of Paradise. He (the narrator) further narrated that a person from among the Jews came and he said: Abu al-Qasim, may the Compassionate Lord be pleased with you! May I inform you about the feast arranged in honour of the people of Paradise on the Day of Resurrection? He said: Do it, of course. He said: **The earth would become one single bread. Then Allah's Messenger (SAW) looked towards us and laughed until his molar teeth became visible. He then again said: May I inform you about that with which they would season it? He said: Do it, of course. He said: Their seasoning would be balim and fish. The Companions of the Holy Prophet (SAW) asked: What is this balam? He said: Ox and fish from whose excessive livers seventy thousand people would be able to eat.**

(Muslim)

It is reported from Abdullah (RA) that the Messenger of Allah (SAW) said that the **lowest in rank among the dwellers of Jannah will have ten times the size of this world.** (Bukhari, Muslim).

Abu Hurayrah narrated that some people asked: “O Messenger of Allah, will we see our Rabb on the Day of Resurrection?” The Messenger of Allah (SAW) said, “Do you doubt that you see the moon on the night when it is full?” They said, “No, O Messenger of Allah.” He (SAW) said, ‘Do you doubt that you see the sun when there is no cloud?’ They said, “No, O Messenger of Allah.” He (SAW) said, “You will see Allah likewise.”

(Bukhari, Muslim)

The view expressed by Ibn Rajab al-Hanbali (ra) is as follows: “All the people of Jannah will see their Rabb, but they vary in their nearness to Him and number of times they will see Him. The general people of Jannah will see Him on the day of Mazed which is Friday, and the favoured ones amongst them will look at the Countenance of Allah twice every day, in the morning and in the evening.”

Abdullah ibn Mas’ud (RA) said, “I once said, ‘O Messenger of Allah! What is the greatest of all sins?’ He said, ‘To set up rivals (partners) to Allah though He alone created you’”. (Bukhari)

ثُمَّ ارْجِعِ الْبَصَرَ كَرَّتَيْنِ يَنْقَلِبْ إِلَيْكَ الْبَصَرُ خَاسِئًا وَهُوَ حَسِيرٌ

4. Then look again and yet again, your sight will return to you in a state of humiliation and tired.

Analysis:

Allah (SWT) says: ‘Then return your vision again – repeat twice (**karratain**)’. The word ‘**karratain**’ here does not literally mean twice, but over and over again with contemplation consistently and with the same effort. Reflect on the creation of Allah frequently, you will NOT see any inconsistencies in the creation of Allah.

Some people at this point say that disabilities and disasters seem to indicate defects in the creation of Allah. But the consistent laws of the universe never change, and none can claim there is a better alternative, whilst disabilities and natural disasters are exceptions to the norm. Such exceptions are specifically meant to be forms of punishment.

In various verses of Noble Qur’an, Allah has clarified this point that natural disasters result from disobedience of Allah. Some of these verses are as follows:

وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُو عَنْ كَثِيرٍ ﴿٣٠﴾

Whatever hardship befalls you is because of what your own hands have committed, while He overlooks many (of your faults). (Chapter 42: Surah Al-Shura: Verse 30)

وَلَوْ يُوَاقِدُ اللَّهُ النَّاسَ بِمَا كَسَبُوا مَا تَرَكَ عَلَى ظَهْرهَا مِنْ دَابَّةٍ وَلَكِنْ يُؤَخِّرُهُمْ إِلَى أَجَلٍ مُّسَمًّى ۚ فَإِذَا جَاءَ أَجْلُهُمْ فَإِنَّ اللَّهَ كَانَ بِعِبَادِهِ بَصِيرًا ﴿٣١﴾

And if Allah were to punish men for that which they earned, He would not leave a moving (living) creature on the surface of the earth, but He gives them respite to an

appointed term, and when their term comes, then verily, Allah is Ever AllSeer of His slaves. (Chapter 35: Surah Fatir: Verse 45)

﴿ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ﴾

Evil (sins and disobedience of Allah) has appeared on land and sea because of what the hands of men have earned (by oppression and evil deeds), that Allah may make them taste a part of that which they have done, in order that they may return (by repenting to Allah, and begging His Pardon). (Chapter 30: Surah Ar-Room: Verse 41)

﴿وَلَوْ أَنَّ أَهْلَ الْقُرَىٰ آمَنُوا وَاتَّقَوْا لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ مِّنَ السَّمَاءِ وَالْأَرْضِ وَلَٰكِن كَذَّبُوا فَأَخَذْنَاهُم بِمَا

﴿كَانُوا يَكْسِبُونَ﴾

And if the people of the towns had believed and had the Taqwa (piety), certainly, We should have opened for them blessings from the heaven and the earth, but they belied (the Messengers). So We seized them (with punishment) for what they used to earn (polytheism and evil deeds). (Chapter 7: Surah Al-A'raf: Verse 96)

Some times natural disasters are very intense and crush even the innocents living in the affected area. These innocent people will get reward of Allah swt on the Day of Judgment for the affliction they faced. Allah has warned in Quran about such trials and affliction which donot hit specifically only the disobedient people. Allah (SWT) says:

﴿وَاتَّقُوا فِتْنَةً لَا تُصِيبَنَّ الَّذِينَ ظَلَمُوا مِنْكُمْ خَاصَّةً ۖ وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ﴾

And fear the Fitnah (affliction and trial) which affects not in particular (only) those of you who do wrong (but it affects the good and bad people), and know that Allah is Severe in punishment. (Chapter 8: Surah Al-Anfal: Verse 25)

Hadith:

Narrated Aishah (RA): (the wife of the Prophet SAW): I never saw Allah's Messenger (SAW) laughing loudly enough to enable me to see his uvula, but he used to smile only. And whenever he saw clouds or winds, signs of deep concern would appear on his face. I said, "O Allah's Messenger! When people see clouds they usually feel happy, hoping that it would rain, while I notice that when you see clouds, one could see signs of dissatisfaction on your face." He said, "O 'Aishah! What is the guarantee for me that there will be no punishment in it, since some people were punished by wind? Verily, some people received punishment, but (while seeing the cloud) they said, 'This cloud will give us rain.'" (Bukhari)

The same hadith above has been mentioned in Sahih Muslim with slight change of words.

﴿وَلَقَدْ زَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ وَجَعَلْنَاهَا رُجُومًا لِلشَّيَاطِينِ
وَأَعْتَدْنَا لَهُمْ عَذَابَ السَّعِيرِ﴾

5. And certainly We have adorned the nearest heaven with lamps, and We have made them missiles to drive away the Shayateen (devils), and have prepared for them the punishment of the blazing Fire.

Analysis:

The word **Masaabeeh** means **Lamps** or **Lanterns**

These Lamps or Lanterns (Masaabeeh) refer to the Stars and other meteors.

The words **wa ja'alnaHA rujooman lil shayateen** - and we made it (such lamps i.e. the stars) missiles for (punishing) the devils.

The word **Rujoom** means **Rocks** that are thrown at the shayateen.

Rujoom is the plural of *rajm*, which is a verbal noun naming that which is used for stoning.

Allah informs us about the Jinns when He sent His Messenger Muhammad (SAW) and revealed the Qur'an to him. Among the ways He protected it (the Qur'an) was by filling the sky with stern guards guarding it from all of its sides. The devils from amongst the Jinns were then expelled from the places where they used to sit prior to that. This was so that they could not steal anything from the Qur'an and tell it to the soothsayers, thereby causing matters to be confused and mixed up. If this had happened it would have not been known who was being truthful. Allah did this out of His kindness to His creation, His mercy upon His servants and His protection of His Mighty Book (al-Qur'an). This is why the Jinns said:

وَأَنَّا لَمَسْنَا السَّمَاءَ فَوَجَدْنَاهَا مَلِئَتْ حَرَسًا شَدِيدًا وَشُهَبًا ﴿٨﴾ وَأَنَّا كُنَّا نَقْعُدُ مِنْهَا مَقَاعِدَ لِلسَّمْعِ ﴿٩﴾ فَمَنْ يَسْتَمِعِ الْآنَ يَجِدْ لَهُ شِهَابًا رَّصَدًا ﴿١٠﴾

And (the Jinn who had listened to the Qur'an said): We had sought the heaven but had found it filled with strong warders and meteors. We would sit there on seats to hear; but any listening now finds a meteor in wait for him. (Chapter 72: Surah Al-Jinn: Verse 8-9)

This means that whichever Satan wants to steal some information by listening, he will find a flaming fire waiting in ambush for him. It will not pass him or miss him, but it will wipe him out and destroy him completely.

So the devils, before the time of Prophet Muhammad (SAW), had taken sitting stations for themselves in the sky of this world and they would listen to the matters that occurred in the heaven. But when Allah sent Muhammad (SAW) as a Prophet and Messenger, they were suddenly pelted one night with flaming fires (shooting stars).

Allah beautified the sky of this world (**samaa ad-dunyaa**) and then protected it as well. So Allah is indicating to us that He created the stars to beautify the sky, but they are also a means of firing the shayateen.

This is similar to what Allah (SWT) says in the beginning of Surah As-Saffat:

إِنَّا زَيَّنَّا السَّمَاءَ الدُّنْيَا بِزِينَةِ الْكَوَاكِبِ ﴿١﴾ وَحِفْظًا مِّنْ كُلِّ شَيْطَانٍ مَّارِدٍ ﴿٢﴾ لَا يَسْمَعُونَ إِلَى الْأَعْلَىٰ وَيُقْذَفُونَ مِن كُلِّ جَانِبٍ ﴿٣﴾ دُحُورًا ۖ وَلَهُمْ عَذَابٌ وَاصِبٌ ﴿٤﴾ إِلَّا مَنْ خَطِفَ الْخَطْفَةَ فَأَتْبَعَهُ شِهَابٌ ثَاقِبٌ ﴿٥﴾

Indeed, We have adorned the nearest heaven with an adornment of stars, and as protection against every rebellious devil. They cannot listen to the higher group (angels)

for they are pelted from every side, being driven off; and for them is a perpetual punishment; except one who snatches (some words) by theft, but he is pursued by a piercing flame. (Chapter 37: Surah Al-Saffaat: Verses 6-10)

Qatadah said: "These stars were only created for three purposes: Allah created them:

- as adornment for the heaven (sky),
- as missiles for the devils, and
- as signs for navigation."

Ibn Jarir (ra) and Ibn Abi Hatim (ra) said that whoever seeks to interpret any other meanings for them other than these three, then verily he has spoken with his own opinion, he has lost his portion and burdened himself with that which he has no knowledge of. Az-Zamakhshari (ra) also said that it means the stars which are used to stone the devils, and the meteors fall from the stars to stone the devils who try to eavesdrop in the heaven, as mentioned in Chapter 37: Verses 6-10 quoted above.

The fact that the sky is decorated with stars does not necessarily imply that they should be studded with them inside or under the sky. The decoration is available also to the situation when the stars are far below the sky in space as modern research has proved it by observation. This is not contradictory to the classical interpretation.

According to Tafsir al-Qurtubi, the statement '**We have made them missiles to stone the devils**' implies that some fiery matters originating from the stars are used to shoot at them, and the stars themselves remain intact in their position. This illuminated matter seems to the common people as 'falling stars'. This also shows that devils who attempt to eavesdrop on conversations held in the heaven for their information are driven away before they can reach the heaven. (Tafsir Qurtubi).

Allah (SWT) says here that He has prepared for them (devils/soothsayers) the punishment of **al-sa'eer**. The word **Sa'eer** comes from **Si'r** which means **an increasingly flaming and blazing fire**.

These devils will enter into a powerful fire which is blazing in which they will be punished. It is not a normal fire (**Naar**). It is a **Sa'eer** (a powerful blazing fire). So if these devil Jinns were to ask how will they be punished in the Hellfire if they themselves are made of fire? Then Allah answers them. Whenever He mentions punishing devil Jinns - He mentions Sa'eer - a powerful blazing fire which increases in its strength of burning.

So these jinns that are made up of fire will not be able to handle the burning of Sa'eer (enraged flames).

Hadith:

Sayyidah Aishah (RA) relates: I heard Rasulullah (SAW) say: "Verily, the Angels descend to the lowest heaven (sky) and discuss events which have been decreed in the Heavens. The shayaateen overhear something of their discussion and convey it to fortune-tellers. For each correct information given to the fortune-tellers, they add a hundred lies." (Bukhari)

Abdullah Ibn Abbaas (RA) narrates: When Allah, Most High, decrees something, the Bearers of the Throne recite His Glory. The Angels in the adjoining Heaven take up this recitation of

Tasbeeh initiated by the Bearers of the Throne. This Tasbeeh is relayed from Heaven to Heaven until it reaches the Angels of the lowest Heaven. Then the Angels closest to the Bearers of the Throne enquire: What has your Creator decreed? The Bearers of the Throne inform them. This information is then relayed from Heaven to Heaven until it reaches the Angels of the lowest Heaven. The Jinn who travel towards the of the lowest Heaven overhear something of their (the Angels) talks and immediately transmit it to their friends (other Jinns close by). They are then pursued by shooting stars.... (Muslim)

Qatadah (RA) narrates that the Messenger of Allah (SAW) said: “Allah Ta’ala has created these stars for three purposes; for the beauty of the Heavens; as missiles for hitting the shayaateen; and as signs for people to plot directions. Whosoever interprets other than this has blundered and destroyed his share (of the Akhirah) and has assumed what he knows not.” (Bukhari)

Imam Ahmad (ra) and the famous Al-Hafiz Abu Bakr Al-Bayhaqi (ra) in his book Dala'il An-Nubuwwah, both recorded that Abdullah Ibn Abbas (RA) said, “Allah's Messenger never recited the Qur'an to the Jinns, nor did he see them. Allah's Messenger was heading with a group of his Companions towards the Ukaz market. At that time, the devils had been prevented from eavesdropping on the news of the heavens, and they were being attacked by burning flames (whenever they tried to listen). When the devils went back to their people, they asked them what happened to them, and they answered, ‘We have been prevented from eavesdropping on the news of the heavens, and burning flames now attack us.’ Their people told them, ‘You have only been prevented from eavesdropping on the information of the heavens because of something (major) that has happened. So go all over the earth, east and west, and see what is it that has obstructed you from eavesdropping on the news of the heavens.’ Thus they traveled all over the earth, east and west, seeking that which had obstructed them from eavesdropping on the news of the heavens. A group of them went towards Tihamah, and found Allah's Messenger while he was at a place called Nakhlah along the way to the Ukaz market. He was leading his Companions in the Fajr prayer. When the Jinns heard the recitation of the Qur'an, they stopped to listen to it, and then they said: ‘By Allah! This is what has prevented you from eavesdropping on the news of the heavens.’ Then they returned to their people and told them: ‘Our people! We certainly have heard an amazing recitation (the Qur'an), it guides to the right path. So we have believed in it, and we will join none in worship with our Lord.’ So Allah revealed to His Prophet, “Say: It has been revealed to me that a group of Jinns have listened (to the Qur'an)...” (Surah Al-Jinn: Chapter 72: Verse 1-9). Thus, what was revealed to him was only the saying of the Jinns.” (Bukhari; Muslim; Sunan At-Tirmidhi)

وَالَّذِينَ كَفَرُوا بِرَبِّهِمْ عَذَابُ جَهَنَّمَ وَبُئْسَ الْمَصِيرُ

6. And for those who disbelieve in their Lord, there is the punishment of Jahannam, and worst indeed is that destination.

Analysis:

The word **Kafara** refers to the act of **hiding or covering the truth with falsehood**.

The word ‘**Rabb**’ is used here to put guilt into the disbeliever. Allah is Your Master Who created you, provides for you, gives you all of His favours, and you still disbelieve in him?

Hadith:

One of the duas of the Prophet (SAW) which he most frequently made – was from the Qur'an: **"Our Lord, give us in this world [that which is] good and in the Hereafter [that which is] good and protect us from the punishment of the Fire."** (Chapter 2: Surah al-Baqarah, Verse 201)

It was also reported that the Messenger of Allah (SAW) encouraged us to recite the following dua seven times after Fajr and Maghrib: **"O Allah, save me from the Fire!"** This dua is established from the practice of the Messenger of Allah (SAW) as mentioned by Imam Nawawi (ra) in his Al-Adhkar.

The Messenger of Allah (SAW) said: **"When you finish the Maghrib prayer, say 'O Allah, save me from the Fire' (Allahumma ajirni min al-naar) seven times. If you do so and then die that night, you will be granted protection from the Fire. And do likewise after the Fajr prayer, and if you die during the day, you will be granted protection from the Fire."** (Abu Dawood)

What does 'ajirni' mean?

The author of the brilliant commentary of Suyuti's al-Jami al-Saghir known as Abdul-Ra'oof al-Munawi (ra) explains that the aforementioned **'ajirni'** means to **'make me safe'**. It can also mean to **'rescue me'** or to **'deliver me'** from something. And other commentators have similar explanations. (Munawi, Fayd al-Qadir; Abadi, Awn al-Ma'bood)

Why after Fajr and Maghrib?

Legally, the day and night begin from Fajr and Maghrib respectively. This is likely to be the reason why these two times were singled out by the Prophet (Allah bless him and give him peace). Reciting the supplication at Fajr would give you the protection during the day, and reciting it at Maghrib would give you protection throughout the night.

Why Seven Times?

Perhaps the reason why seven times was specifically mentioned is due to the existence of the seven doors or seven levels of Jahannam.

Abu Hurairah (RA) reported that Allah's Messenger (SAW) said: **"When the believer is dying, the angels of mercy come to him with white silk and say: 'Come out content and with the pleasure of Allah upon you to the mercy of Allah, fragrance and a Lord Who is not angry; So it comes out like the best fragrance of musk. They pass him from one to another until they bring him to the gate of heaven, where they say: 'How good is this fragrance that has come to you from the Earth! Then the souls of the believers come to him and they rejoice more over him than any one of you rejoices when his absent loved one comes to him. They ask him: 'What happened to so-and-so, what happened to so-and-so?' They say: 'Let him be, for he was in the hardship of the world. When he says, 'Did he not come here?' They say: 'He was taken to the pit (of Hell).' Come out discontent, subject of Divine wrath, to the punishment of Allah, the Mighty and Sublime; so it comes out like the foulest stench of a corpse. They bring him to the gates of the Earth, where they say: 'How foul is this stench!' Then they bring him to the souls of the disbelievers."** (Nasai)

إِذَا أُلْقُوا فِيهَا سَمِعُوا لَهَا شَهِيقًا وَهِيَ تَفُورُ

7. When they will be thrown in it (Hell), they will hear its roaring while it boils.

Analysis:

The word 'Shaheeqan' here means to inhale heavily making a loud sound while inhaling. Like a big beast inhaling when it is growling. This torture chamber (Hell) is like a beast that breathes heavily and growls.

Allah also says:

يَوْمَ نَقُولُ لِجَهَنَّمَ هَلِ امْتَلَأْتَ وَتَقُولُ هَلْ مِنْ مَزِيدٍ ﴿٣٠﴾

On the Day when We will say to Jahannam (Hell), "Have you been filled?" and it will say, "Are there some more?" (Chapter 50: Surah Qaaf: Verse 30)

The word 'Tafoor' here means quick and fast e.g. when water immediately heats up. So will hell boil intensely and it is like water rising up fiercely and quickly.

Allah also says:

فَأَمَّا الَّذِينَ شَقُوا فِي النَّارِ لَهُمْ فِيهَا زَفِيرٌ وَشَهِيقٌ ﴿١٠٦﴾

As for those who were (destined to be) wretched, they will be in the Fire. For them therein is (violent) exhaling and inhaling. (Chapter 11: Surah Hood: Verse 106)

Abdullah Ibn Abbas (RA) said: "Az-Zafeer is a sound in the throat and Ash-Shaheeq is a sound in the chest. This means that their exhaling will be Zafeer and their inhaling will Shaheeq." This will be due to the punishment that they will be experiencing. We seek refuge in Allah from such punishment.

Hadith:

Abdullah ibn Abbas (RA) reported that the Messenger of Allah (SAW) said: 'Among the inhabitants of the Jahannam, Abu Talib would have the least suffering, and he would be wearing two shoes of Fire which would boil his brain.' (Muslim)

Abu Hurairah (RA) reported that the Messenger of Allah (SAW) said: "On the Day of Resurrection Prophet Ibrahim (AS) will meet his father Azar whose face will be dark and covered with dust. The Prophet Ibrahim (AS) will say to him: 'Didn't I tell you not to disobey me?' His father will reply: 'Today I will not disobey you.' Abraham will say: 'O Lord! You promised me not to disgrace me on the Day of Resurrection; and what will be more disgraceful to me than cursing and dishonoring my father?' Then Allah will say to him: 'I have forbidden Paradise for the disbelievers.' Then he will be addressed, 'O Abraham! Look! What is underneath your feet?' He will look and there he will see a Dhabh (an animal) blood-stained, which will be caught by the legs and thrown in the (Hell) Fire." (Bukhari)

Anas (RA) reported that Allah's Messenger (SAW) said: "When a person is put in his grave and his companions leave him, he hears the sound of their sandals. Two angels come to him, making him sit up, and say to him: 'What did you say about this man (Muhammad)?' As for the believer, he says: 'I bear witness that he is the servant of Allah and His Messenger.' It is said to him: 'Look

at your place in Hell; Allah has replaced it for you with a place better than it.” The Messenger of Allah said: “Then he sees them both.” As for the disbeliever or the hypocrite, it is said to him: ‘What did you say about this man?’ He says: ‘I do not know; I used to say what the people said.’ It is said to him: ‘You did not understand and you did not follow those who had understanding.’ Then he is dealt a blow between his ears and the man utters a scream which everything near him hears, except for the humans and jinns.” (Nasai)

Abdullah Ibn Umar (RA) reported: The Messenger of Allah (SAW) never forgot to say these duas whenever he entered morning and evening:

“O Allah, I ask you for welfare in this world and in the Hereafter. O Allah, I ask you for pardon and welfare in my religion and in my worldly affairs, in my family and in my property. O Allah, cover my faults and protect me from what I fear. O Allah, guard me from the front and the back, from the right and the left, and from above. I seek refuge in your Greatness from catastrophe below me.” (Sunan Abu Dawood)

تَكَادُ تَمَيَّزُ مِنَ الْغَيْظِ كُلَّمَا أُلْقِيَ فِيهَا فَوْجٌ سَأَلَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ نَذِيرٌ

8. It almost bursts up with fury. Every time a group is cast therein, its keepers will ask: ‘Did no warner come to you?’

Analysis:

The word ‘**Tamayyaz**’ implies when something explodes and its parts separate i.e. ‘blows into bits’. Allah (SWT) says:

وَلَقَدْ أَرْسَلْنَا فِيهِمْ مُنْذِرِينَ ﴿٧٢﴾

And We had already sent amongst them warners.

(Chapter 37: Surah As-Saaffaat: Verse 72)

وَمَا كُنَّا مُعَذِّبِينَ حَتَّى نَبْعَثَ رَسُولًا ﴿١٥﴾

And We never punish until We have sent a Messenger (to give warning)

(Chapter 17: Surah al-Israa: Verse 15).

Hadith:

Anas bin Malik (RA) reported: The Messenger of Allah (SAW) delivered a Khutbah to us the like of which I had never heard from him before. In the course of the Khutbah, he said: “If you knew what I know, you would laugh little and weep much”. Thereupon those present covered their faces and began to weep. (Bukhari and Muslim).

A Believer should balance between fear and hope. Whilst alive and healthy, there should be more fear than hope. This is for various reasons; partially due to the greater emphasis from the Qur’an and also from the duas taught by the Prophet (SAW).

A person who has such a fear of Allah - that he weeps on account of it - cannot be disobedient to Allah. Obviously, his life will generally be spent in obedience of Allah and strict abstinence from sins. It is very true to say that it is as impossible for such a person to go to Hell as the return of milk to the udders. Similarly, Jihad is a highly meritorious act for a Muslim. A Mujahid, who fights for the sake of Allah, is perfectly safe from Hell because the dust that falls on him, cannot mix with the smoke of Hell.

Abu Hurairah (RA) reported: When Allah revealed the Verse: “**Warn your nearest kinsmen,**” Allah’s Messenger (SAW) got up and said, “**O people of Quraish (or said similar words)! Buy (i.e. save) yourselves (from the Hellfire) as I cannot save you from Allah’s Punishment; O Bani Abd Manaf! I cannot save you from Allah’s Punishment, O Safiya, the Aunt of Allah’s Messenger! I cannot save you from Allah’s Punishment; O Fatima bint Muhammad! Ask me anything from my wealth, but I cannot save you from Allah’s Punishment.**” (Bukhari)

قَالُوا بَلَىٰ قَدْ جَاءَنَا نَذِيرٌ فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلَ اللَّهُ مِن شَيْءٍ إِنْ
أَنْتُمْ إِلَّا فِي ضَلَالٍ كَبِيرٍ

9. They will say: 'Yes indeed; a warner did come to us, but we belied (him) and said: "Allah never sent down anything (of revelation), you are only in great error."'

Within this verse, there is evidence that Allah does not punish anyone who has not received the message. There are many other verses as well that mention that Allah will not punish a people who did not receive His Message or Revelation.

وَسِيقَ الَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ زُمَرًا ۖ حَتَّىٰ إِذَا جَاءُوهَا فَفُتِحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنكُمْ يَتْلُونَ عَلَيْكُمْ آيَاتِ رَبِّكُمْ وَيُنذِرُونَكُمْ لِقَاءَ يَوْمِكُمْ هَٰذَا ۖ قَالُوا بَلَىٰ وَلَكِنْ حَقَّتْ كَلِمَةُ الْعَذَابِ عَلَى الْكَافِرِينَ ﴿٥٧﴾

Those who disbelieved will be driven towards Jahannam in groups, until when they reach it, its gates will be opened, and its keepers will say to them, "Did messengers from among you not come to you reciting to you the verses of your Lord, and warning you about the meeting of this day of yours?" They will say, "Yes (they did), but the word of punishment had become certain against those who disbelieved." (Chapter 39: Surah Az-Zumar: 71-72)

ذَلِكُمْ بِمَا كُنْتُمْ تَفْرَحُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَبِمَا كُنْتُمْ تَمْرَحُونَ ﴿٧٥﴾ ادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا قَبِئْسَ مَثْوًى الْمُتَكَبِّرِينَ ﴿٧٦﴾

(It will be said to them,) "This is because you used to rejoice on the earth wrongfully (by worshipping others instead of Allah and committing evils), and because you used to show arrogance. Enter the gates of Hell to abide eternally therein, and wretched is the residence of the arrogant. (Chapter 40: Surah Ghaafir: 75-76)

Hypocrisy is of two types:

The first type:

Doctrinal hypocrisy is major hypocrisy. The one who upholds it displays Islam and conceals disbelief. This type constitutes absolute apostasy, and condemns those who uphold it to the lowest level of Jahannam. Doctrinal hypocrisy is of six kinds:

1. Denying the Messenger of Allah (SAW).
2. Denying part of what the Messenger of Allah (SAW) was sent with.
3. Hating the Messenger of Allah (SAW).
4. Hating some of what the Messenger of Allah (SAW) was sent with.
5. Rejoicing over the decline of the Deen of the Messenger of Allah (SAW).
6. Resenting the prevalence of the Deen of the Messenger of Allah (SAW).

The second type:

Practical hypocrisy is to possess a trait of the hypocrites while retaining Imaan in the heart. This does not constitute apostasy, but it is considered as a means towards it. A person who upholds it combines both, Imaan and hypocrisy. When hypocrisy prevails, he becomes a sheer hypocrite. The proof of this is the statement of the Prophet (SAW) when he said:

"Four traits, whoever possesses them is a sheer hypocrite. And whoever possesses one of them would possess a trait of hypocrisy until he relinquishes it. When he is entrusted, he betrays trust, and when he speaks, he lies, when he enters into a treaty, he behaves treacherously, and when he disputes with others, he behaves immorally."

(Bukhari and Muslim)

Allah (SWT) says:

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِي مَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا ﴿٦٥﴾

But no, by your Lord, they will not believe until they make you (O Prophet) the judge concerning that over which they dispute among themselves and then find within themselves no discomfort from what you have judged and submit in (full, willing) submission. (Chapter 4: Surah An-Nisaa: Verse 65)

Hadith:

The Messenger of Allah (SAW) said, "Whoever of my nation hears about me, be they Jewish or Christian and does not believe in me; will not enter Jannah." (Muslim)

Jabir bin Abdullah (RA) narrated that the Messenger of Allah said:

'I have been given five things which were not given to any one else before me.

1. Allah made me victorious by awe, (by Allah frightening my enemies) for a distance of one month's journey.
2. The earth has been made for me (and for my followers) a place for praying and a thing to perform Tayammum, therefore anyone of my followers can pray wherever the time of a prayer is due.
3. The booty has been made Halal (lawful) for me yet it was not lawful for anyone else before me.
4. I have been given the right of intercession (on the Day of Qiyamah).
5. Every Prophet used to be sent to his nation only but I have been sent to all mankind.' (Bukhari)

The Messenger of Allah (SAW) said, 'I have five names: I am Muhammad and Ahmad, the praised one; I am al-Maahi through whom Allah will eliminate infidelity (by killing every infidel); I am al-Haashir who will be the first to be resurrected (beating Jesus); and I am also al-Aaqib, because there will be no prophet after me.' (Bukhari)

The Messenger of Allah (SAW) said, 'Whoever obeys me will enter Jannah, and whoever disobeys me will not enter it.' (Bukhari)

وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ السَّعِيرِ

10. And they will say: 'Had we but listened or used our intelligence, we would not have been among the dwellers of the blazing Fire!'

Analysis:

Despite the academic achievements of some people, they do not truly have the ability to listen and to use their intelligence. If a person listens and understands but his desires overwhelm him, causing a complication of these faculties, it means that in fact such a person lacks the ability to understand and follow what is better for him, as he gave preference to small pleasures over the greater purpose of life.

We know from Islamic history how the disbelievers would cover their ears when the message was conveyed to them e.g. in the case of Prophet Noah (AS) and Prophet Muhammad (SAW).

Allah praises those of His servants who listen and then follow His guidance:

فَبَشِّرْ عِبَادِ ﴿١٧﴾ الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ ۗ

So, give the good news to My servants, who listen to the Word (kalimah tayyibah) and follow the best of it (worship Allah Alone). Those are the ones Allah has guided, and those are people of understanding. (Chapter 39: Surah Al-Zumar: Verse 17)

When the disbelievers (kafiroon) are dragged into Hell-Fire, they will instantly regret the choices they made in their lives, and will beg for another chance.

Allah warns such people:

وَقَالَ الَّذِينَ اتَّبَعُوا لَوْ أَنَّ لَنَا كَرَّةً فَنَتَبَرَّأَ مِنْهُمْ كَمَا تَبَرَّءُوا مِنَّا كَذَلِكَ يُرِيهِمُ اللَّهُ أَعْمَالَهُمْ حَسَرَاتٍ عَلَيْهِمْ ۖ وَمَا هُمْ بِخَارِجِينَ مِنَ النَّارِ ﴿١٦٧﴾

And those who followed will say: "If only we had one more chance to return (to the worldly life), we would disown (declare ourselves as innocent from) them as they have disowned (declared themselves as innocent from) us." Thus Allah will show them their deeds as regrets for them. And they will never get out of the Fire. (Chapter 2: Surah Al-Baqarah: Verse 167)

إِنَّ الَّذِينَ كَفَرُوا لَوْ أَنَّ لَهُمْ مَّا فِي الْأَرْضِ جَمِيعًا وَمِثْلَهُ مَعَهُ لَيَفْتَدُوا بِهِ مِنْ عَذَابِ يَوْمِ الْقِيَامَةِ مَا تُقْبَلُ مِنْهُمْ ۖ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٦٨﴾ يُرِيدُونَ أَنْ يُخْرَجُوا مِنَ النَّارِ وَمَا هُمْ بِخَارِجِينَ مِنْهَا وَلَهُمْ عَذَابٌ مُّقِيمٌ ﴿١٦٩﴾

Indeed, those who disbelieve – if they should have all that is in the earth and the like of it with it by which to ransom themselves from the punishment of the Day of Resurrection, it will not be accepted from them, and for them is a painful punishment. They will wish to get out of the Fire, but they will never come out of it, and for them is a lasting punishment. (Chapter 5: Surah Al-Maa'idah: Verses 36-37).

Allah has given us faculties for various purposes e.g. eyes to see, ears to hear and mouth to speak. Allah has also given us a MIND to THINK. But unfortunately many people do not think or at worst they want other people to think for them in both worldly and religious matters. This is a serious abuse of the blessing that Allah has given us.

Muslims are supposed to be thinkers. One of the greatest thinkers in the history of mankind is our Prophet Ibraheem (AS). Our own Prophet Muhammad (SAW) and his followers have been commanded to emulate him. The whole of the story of Prophet Ibrahim (AS) - from his childhood to old age - is about his quest to think and to search for answers. So deep is his thinking that he asked Allah the ultimate question of how He brings the dead alive because he wanted to understand this to strengthen and satisfy his Imaan. This is the powerful example of the friend of Allah (Khaleelullah) who used the mind the way it should be used. On the contrary people are misguided and misled because they do not use their mind to think – as mentioned in this verse of Surah Al-Mulk.

Hadith:

Shaddaad bin Aws (RA) reported that the Messenger of Allah (SAW) said:

"A wise man is the one who calls himself to account (and refrains from doing evil deeds) and does noble deeds to benefit him after death; and the foolish person is the one who subdues himself to his temptations and desires and seeks from Allah the fulfillment of his vain desires". (Tirmidhi).

Similarly, the Messenger of Allah (SAW) said: "Whoever dies knowing that there is no one worthy of worship except Allah shall enter Paradise." (Muslim).

In fact, the shahadah itself is a testimony. When one testifies to something, one must know what it is that he is testifying. Obviously, a testimony about something that one does not have any knowledge about is NOT acceptable.

Abu Hurayrah (RA) narrated that Allah's Messenger (SAW) said:

‘Two characteristics are not found together in a hypocrite: good manners and understanding of the Religion.’ (Tirmidhi)

The Messenger of Allah (SAW) said: ‘O people, listen and understand. Allah has slaves who are neither prophets nor martyrs, but both the prophets and martyrs envy them for their closeness to Allah. They are from various peoples and tribes who have no ties of relationship between them. They love each other purely for the sake of Allah. On the Day of Qiyamah, Allah will present them pulpits of light (noor) for them to sit on. Their faces will be light and their clothes will be light. The people will be scared on the Day of Qiyamah, but they will not be scared. They will be the friends of Allah who will have no fear nor will they grieve.’ (Ahmad)

فَاعْتَرَفُوا بِذَنبِهِمْ فَسُحْقًا لِأَصْحَابِ السَّعِيرِ

11. Thus they will confess their sin. So, away with the people of the Flaming Fire!

Analysis:

The words ‘**bi Dhanbihim**’ here refers to their sin of idolatry - their shameful sin.

The word ‘**Dhanb**’ comes from Dhanab – Tail. The only way to get rid of the ‘**Dhanb**’ (tail) is to cut it off. And that is done only through **Tawbah** and **Istighfaar** - sincere repentance to Allah and seeking His forgiveness.

The word ‘**Suhqan**’ here means to get away from something grossly disgusting i.e. that which is devoid of any type of goodness or blessing. So this means: ‘May they be far from the mercy of Allah!’

This guilt and acknowledgement will not help them at all in the Flaming Fire because they have had their chance in this worldly life. Allah (SWT) says:

وَلَوْ تَرَىٰ إِذِ الْمُجْرِمُونَ نَاكِسُو رُءُوسِهِمْ عِنْدَ رَبِّهِمْ رَبَّنَا أَبْصَرْنَا وَسَمِعْنَا فَارْجِعْنَا نَعْمَلْ صَالِحًا إِنَّا مُوقِنُونَ

And (you will wonder) if you see the sinners hanging their heads before their Lord (and saying,) “Our Lord, we have now seen and heard, so send us back (to the world), we will do righteous deeds. Surely, (now) we are believers.” (Chapter 32: Surah Al-Sajdah: Verse 12)

The requests of the disbelievers to be removed from Hell will be rejected – as Allah (SWT) says:

قَالُوا رَبَّنَا غَلَبَتْ عَلَيْنَا شِقْوَتُنَا وَكُنَّا قَوْمًا ضَالِّينَ ﴿١٠٦﴾ رَبَّنَا أَخْرِجْنَا مِنْهَا فَإِنْ عُدْنَا فَإِنَّا ظَالِمُونَ ﴿١٠٧﴾ قَالَ اخْسَئُوا فِيهَا وَلَا تُكَلِّمُونِ ﴿١٠٨﴾

They will say: "Our Lord! Our misfortune overwhelmed us, and we became a people astray. Our Lord, remove us from it, and if we were to return [to evil], we would indeed be wrongdoers." He (Allah) will say, "Remain humiliated therein and do not speak to Me." (Chapter 23: Surah Al-Mu'minoon: Verses 106-108)

After that, they will call the keepers of Hell asking them to intercede to Allah on their behalf for reduction in their punishment. As Allah (SWT) says:

وَقَالَ الَّذِينَ فِي النَّارِ لِخَزَنَةِ جَهَنَّمَ ادْعُوا رَبَّكُمْ يُخَفِّفْ عَنَّا يَوْمًا مِّنَ الْعَذَابِ ﴿٤٩﴾ قَالُوا أَوَلَمْ تَكُ تَأْتِيكُمُ رُسُلُكُمْ بِالْبَيِّنَاتِ قَالُوا بَلَىٰ قَالُوا فادْعُوا وَمَا دَعَاءُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ ﴿٥٠﴾

And those in the Fire will say to the keepers of Hell: "Call upon your Lord to lighten for us one day of the punishment." They will say, "Did there not come to you your messengers with clear proofs?" They will say, "Yes." They will reply, "Then supplicate [yourselves], but the supplication of the disbelievers is not except in error."

(Chapter 40: Surah Ghaafir: Verses 49-50)

They will then even plead for their own destruction to relieve themselves of the pain in Hell – as Allah (SWT) says:

وَنَادُوا يَا مَالِكُ لِيَقْضِ عَلَيْنَا رَبُّكَ قَالَ إِنَّكُمْ مَا كُنْتُمْ

And they will cry: "O Malik (Keeper of Hell)! Let your Lord put an end of us." He will say: "Verily you shall abide forever." (Chapter 43: Surah Al-Zukhruf: Verse 77)

They will then be told the punishment will never be reduced, it is eternal

أَصْلَوْهَا فَاصْبِرُوا أَوْ لَا تَصْبِرُوا سَوَاءٌ عَلَيْكُمْ إِنَّمَا تُجْرَوْنَ مَا كُنْتُمْ تَعْمَلُونَ ﴿١٦﴾

Taste you therein its heat, and whether you are patient of it or impatient of it, it is all the same. You are only being paid for what you used to do.

(Chapter 52: Surah Al-Toor: Verse 16)

They will then weep for a long time – as Allah (SWT) says:

فَلْيَضْحَكُوا قَلِيلًا وَلْيَبْكُوا كَثِيرًا جَزَاءً بِمَا كَانُوا يَكْسِبُونَ ﴿٨٢﴾

So, let them laugh a little, and weep a lot, this being a reward of what they used to earn.

(Chapter 9: Surah Al-Tawbah: Verse 82)

Hadith:

Ibn Umar (RA) narrated that he heard Allah's Messenger (SAW) saying, 'Allah will bring a believer near Him and shelter him with His Screen and ask him: Did you commit such-and-such sins? He will say: Yes, my Lord. Allah will keep on asking him till he will confess all his sins and will think that he is ruined. Allah will say: 'I did screen your sins in the world and I forgive them for you today', and then he will be given the book of his good deeds. Regarding infidels and hypocrites (their evil acts will be exposed publicly) and the witnesses will say: These are the people who lied against their Lord. Behold! The Curse of Allah is upon the wrongdoers." (Bukhari)

Abu Hurayrah (RA) said: I heard the Messenger of Allah (SAW) saying: "All of my ummah will be excused, except for the mujaahireen (those who make their sins known). And verily it is a kind of mujaaharah (exposing one's sins) that a man does something (sinful) at night, and then in the morning, when Allah has screened his sin for him, he says, 'Hey So-and-So! I did such-and-such last night...' And the night passed with His Lord screening him, and he wakes up casting aside the screen of Allah from himself." (Bukhari and Muslim)

Ibn Umar (RA) narrated that the Messenger of Allah (SAW) said:

“Indeed Allah accepts the repentance of a servant as long as his soul does not reach his throat.”
(Tirmidhi; Ibn Majah)

Imam Ahmad recorded from Abu Al-Bakhtariyy that a man from among the companions of the Prophet (SAW) reported him as saying:

“The people will not be destroyed until their sins and faults become abundant, and there remains no excuse for them and they will confess their sins.” (Abu Dawood)

They will weep until no tears are left, then they will weep blood, which will leave its traces as described by the Prophet (SAW): **“The people of Hell will be made to weep, and they will weep until they have no tears left. Then they will weep blood until they have, as it were, channels in their faces.”** (Ibn Majah)

إِنَّ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ

12. Verily! Those who fear their Lord in secret, for them is Forgiveness and a great Reward.

Analysis:

This is a VERY BIG ALARM CLOCK for those who are still in a deep sleep of Jahiliyyah (ignorance).

When people are alone - away from the others - and nobody sees them, but they still fear their Lord. They fear Allah in public and in private. They know that Allah is Al-Aware of what they are doing, so they fear Him. These people reflect and always do good deeds. They also repent sincerely for their sins and seek Allah's forgiveness.

The word **Maghfirah** implies covering of sins so that Allah hide their sins and completely covers and forgives them.

The word '**Ajr**' means a payment. This word is used for payment one gets at work for one's efforts. We have complete faith and hope that by obeying Allah in good and not breaking His rules, He will surely reward us.

In this verse, the reason for the word (FORGIVENESS) being mentioned first and then the (GREAT REWARD) afterwards is that they are afraid of Allah's punishment of the Hell Fire. That is why Allah frees them from the Fire of Hell, firstly by forgiving them, and then He gives them a Great Reward i.e. Jannah.

Hadith:

Abu Dhar (RA) and Mu'adh bin Jabal (RA) reported that the Messenger of Allah (SAW) said:

“Fear Allah wherever you may be; and follow up an evil deed with a good one which will wipe (the former) out, and behave good-naturedly towards people.” (Tirmidhi)

This is similar to what has been confirmed in Bukhari and Muslim collections.

There are seven people whom Allah the Exalted will shade in the shade of His Throne on the Day when there will be no shade except its shade. Then he mentioned that among those people are:

“A man who is tempted by a beautiful woman of high social status, but he says: ‘Verily, I fear Allah.’”. (Bukhari, Muslim)

The Messenger of Allah (SAW) said: “My Cherisher has ordered me to do nine things: To fear Him in public and in private; to speak justly both when happy and when angry; to be moderate in expenditure in times of affluence and poverty; to foster ties with those who sever them; to give to one who withholds from me; to forgive one who oppresses me; and that my silence should be a means of contemplation; my speech (should be the) remembrance of Allah and that I should command people with doing good.” (Mishkaat)

وَأَسِرُّوا قَوْلَكُمْ أَوِ اجْهَرُوا بِهِ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ

13. And whether you keep your talk secret or disclose it, verily, He is the All-Knower of what is in the breasts (of people).

Analysis:

Allah is challenging the disbelievers by saying: **Hide what you want to say or whether you say it openly - most definitely - He (Allah) knows of what is in your hearts.**

Similar to what Allah (SWT) says:

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ وَتَعْلَمُ مَا تُوَسْوِسُ بِهِ نَفْسُهُ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ ﴿١٦﴾

And indeed We have created man, and We know what his ownself whispers to him. And We are nearer to him than his jugular vein (by Our Knowledge). (Chapter 50: Surah Qaf: Verse 16)

Allah knows what is hidden in their breasts, due to His all-encompassing knowledge. This Knowledge of Allah is one of the foundations of our Imaan. This is why Allah frequently praises Himself by virtue of His knowledge, often going into detail – listing both the greatest and the smallest detail.

Allah knows our inner selves and makes us reflect on our own selves. Whatever we think or intend, He knows exactly those very inner secrets. So we cannot escape from Allah by pretending we intended to do something else. Nothing can be hidden from Him. When a person truly embeds this in his heart, he would feel disinclined and embarrassed to even think of committing sins.

Hadith:

Abdullah ibn Abbas (RA) said: “This was revealed about the idolaters who used to slander the Messenger of Allah (SAW). Jibreel (AS) informed the Prophet about what they said about him and the things with which they slandered him. Some of them used to say to others: ‘Lower your voices lest Muhammad’s Allah hears you’”. Then this ayat no 13 was revealed. (Asbab al-Nuzul: by al-Waahidi)

Only Allah (SWT) knows the secrets of the hearts. This knowledge has not been granted to anyone – not even to the Prophets and Messengers of Allah. This is clearly apparent from the following Hadith:

Umm Salamah, the wife of the Prophet (SAW), narrated: “Allah’s Messenger (SAW) heard some people quarrelling at the door of his dwelling. He came out and said, “I am only a human being

and litigants with cases of disputes come to me, and maybe one of them presents his case eloquently in a more convincing and impressive way than the other, and I give my verdict in his favour thinking he is truthful. So if I give a Muslim's right to another (by mistake), then that (property) is a piece of (Hell) Fire, which is up to him to take it or leave it (rightfully for his other brother)." (Bukhari)

The Messenger of Allah (SAW) said: "Verily Allah does not look to your faces and your wealth but He looks to your heart and to your deeds." Muslim

The Messenger of Allah (SAW) said: "The faith of a servant is not put right until his heart is put right, and his heart is not put right until his tongue is put right." (Ahmad)

أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ

14. Should He not know what He created? And He is All-Pervading (Knower of the finest of things), the All-Aware.

Analysis:

In the previous verse number 13, Allah speaks about Him knowing the secret and the open intentions. In this verse, Allah responds to those who doubt about how this is possible. Therefore, Allah (SWT) says: **Should He not know (the secret and open intentions of His creation) when He is the One who created it all in the first place?**

The word **Al-Lateef** means **the All-Pervading** and implies that Allah pays attention to the finest of things in much detail. He knows and controls every detail of our lives.

The word **Al-Khabeer** means the One Who is constantly and completely aware of everything. One who knows and fully understands the information He accurately and constantly has.

So He knows and sees the minutest details of our lives and is constantly and completely aware of them. This is a proof that Allah Almighty knows everything because the Creator must necessarily know His creatures. Various names are used to describe Allah's knowledge: He is the All-Knowing, **al-Aleem**, who knows things in the most complete and perfect manner; the Aware, **al-Khabeer**, who has perfect knowledge of even the most hidden things; the Wise, **al-Hakeem**, who knows and acts with His Wisdom; the Witness, **ash-Shaheed**, who possesses knowledge of outward things; the Preserver, and the Enumerator, **al-Muhsi**, who knows the quantities of things and comprehends all. The All-Pervading, **al-Lateef**, knows the fine points of things to such an extent that He is aware of a small black ant on a pitched black stone in the deepest darkness of the night.

These 2 verses (13 and 14) fit into the theme of this surah because it refers to both groups mentioned earlier in the surah i.e. the disbelievers and the believers. It makes them fear both of what they openly commit and of what they keep hidden to themselves. And at the same time warning the disbelievers of His punishments, and giving hope to the believers of the rewards from their Rabb.

This very Name of Allah “**Al-Lateef**” by itself should establish the balance in our hearts between hope and fear. With this Name of Allah, there are reasons to hope and with it there are reasons to fear. We should hope when we think of His Kindness and His Gentleness with us. But we should also fear when we think how He knows the finest of details because He is **Al-Lateef (the All-Pervading)**. The result of this balance is that we should never give up. No matter how many times we slip, no matter how many wrong choices we make, we should never think we are doomed. There is always hope because He is **Al-Lateef (the All-Pervading)**. And at the same time we should never become lazy, we should never become self-satisfied. We should never decrease in our striving to do good deeds.

Hadith:

The Messenger of Allah (SAW) said:

“Allah has accepted my invocation (dua) to forgive what whispers in the hearts of my ummah, unless they put it to action or utter it.” (Bukhari)

Abu Hurayrah (RA) said: “Some of the companions of the Messenger of Allah (SAW) came to him and said to him, ‘We find in ourselves thoughts that are too terrible to speak of.’ He said, ‘Are you really suffering from that?’ They said, ‘Yes.’ He said, ‘That is a clear sign of faith (Imaan).’” (Muslim).

The Messenger of Allah (SAW) said: “Allah will forgive my ummah (followers) for any insinuating whispers that may cross their minds, so long as they do not act upon it or speak of it.” (Bukhari, Muslim).

Abu Hurairah (RA) reported that the Messenger of Allah (SAW) said: “Allah said (to His angels): ‘If My servant intends to commit an evil deed, do not record it as such for him, and if he commits it, write it for him as one evil deed. If he intends to perform a good deed, but did not perform it, then write it for him as one good deed, and if he performs it, write it for him as ten good deeds.’” (Bukhari, Muslim).

هُوَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ ذَلُولًا فَامْشُوا فِي مَنَاكِبِهَا وَكُلُوا مِن رِّزْقِهِ وَإِلَيْهِ النُّشُورُ

15. He it is Who has made the earth submissive to you, so walk in the path thereof and eat of His provision (rizq), and to Him will be the Resurrection.

Analysis:

The word ‘**dhaloolan**’ means extremely submissive, low, soft and easy-going

This means that the Earth is very manageable and easy for you to utilise for your own benefit.

The earth has been made ‘**dhalool**’ (extremely submissive) for mankind in 4 ways:

- 1- The earth has been made **easy and smooth** to tread and travel in. The earth is not like the mountains which are rough.

- 2- **Soft.** It is easy to dig in it, build in it and even from it make bricks etc. It could have been like metal surface, so it would have been hard to dig, and extremely hot when heated by the sun, or extremely cold in the winter when the sun shines less often.
- 3- **Fertile.** The earth has been made fertile so that we can grow plants and vegetables in it. We also eat from it to sustain our life.
- 4- **Manageable and Stable.** The earth is firm and does not crumble away when we stand on it. It is not like water either. We don't float out of it due to gravity keeping us firmly placed on its surface.

The word '**manaqib**' means shoulders - singular **manqab** - shoulder.

This is why shoulders are called **manqab** - the side of the body i.e. the shoulders.

Many interpretations are made here:

1. The Earth is strong enough to hold you, so walk around it and on its sides to explore the greatness of Allah's miraculous creation.
2. Ibn Abbas and Qatada said: **manaqib** are the **mountains**. The shoulders protrude from the body, and so do the mountains protrude from the Earth. Shoulders are a size of strength. And the mountains protrude out of the earth like shoulders to show their (and the Earth's) great strength.
3. This is also a verbal idiom / expression from Classical Arabic. **Manaqib** could also refer to a **massive and strong camel** which is extremely humble, which - if you stood on its shoulders - it would let you do that out of extreme humbleness. Allah may also be implying this as well here. The Earth is like this massive camel which is so humble - that it will let you stand on its massive shoulders and not do anything to you.
4. We do whatever we want with the earth. We extract from it whatever we want, we build on it, and we dispose things in it. Yet it is still extremely strong and we do not fall off it.

We can eat from it and gain sustenance from it to appreciate all of Allah's blessings which come from the earth.

The Earth, therefore, is a means of benefit as well as a means to earn a livelihood. This warns man that he is permitted to draw benefits of eating, drinking and living from the earth, but he is reminded at the same time not to be neglectful of death and life-after-death. Eventually, he will have to leave this world for the Hereafter. Whilst living on the earth, he must prepare for life-after-death. In this verse, man is warned that eventually he will return to Allah on the Day of Resurrection.

The word **Nashr/Nushoor** means to expand something, spread or unfold it.

Therefore, resurrection on the Day of Qiyamah is called Nushoor.

Our body will return to the Earth, then unfold from this Earth (on Judgment Day) and everything we did on it will be unfolded and revealed before being directed to our final destination of either Hell or Paradise.

This ayah is establishing the consequences of the choices we make (of belief or disbelief).

Hadith:

Allah's Messenger (SAW) said: **“The Messenger of Allah (SAW) said: ‘Nothing extends one's life span but righteousness (birr - taqwa), nothing averts the Divine Decree but supplication (dua), and nothing deprives a man of provision (rizq) but the sin that he commits.’”** (Sunan ibn Majah)

Allah's Messenger (SAW) said: **“The Prophet Dawood (AS) never used to eat except from the earnings of his hands (manual labour).”** (Bukhari)

Abdullah ibn Umar (RA) reported that the Messenger of Allah (SAW) said: **“Allah loves a believer who works with his hands.”** (Tabraani).

Mu'awiyah ibn Qurrah (RA) reported that Umar (RA) passed by a people and he said - Who are you? They said we are al-Mutawakkiloon (those who put their trust in Allah). Umar replied no, you are Muta'akkiloon (those who feed off other people's wealth.) Umar (RA) was asked who the Mutawakkiloon were, and he replied: **‘Mutawakkil is one who puts the seed into the Earth and then puts his trust in Allah’.** (Baihaqi – Shu'ab al-Imaan)

This incident points to the fact that striving by using the means (to attain something) does not negate the necessity of depending upon Allah (Al-Tawakkul). This is similar to what Imam Ahmad (ra) recorded from Umar bin Al-Khattab (RA) that he heard the Messenger of Allah (SAW) said: **“If you would trust in Allah as He truly should be trusted in, He would surely provide for you as He provides for the birds. They set out in the morning with empty stomachs and return in the evening with full stomachs.”** (Tirmidhi, Nasa'i and Ibn Majah)

The Messenger of Allah (SAW) said: **“The son of Adam will not pass away from Allah (on the Day of Qiyamah) until he is asked about five things: how he lived his life, and how he utilized his youth, with what means did he earn his wealth, how did he spend his wealth, and what did he do with his knowledge.”** (Tirmidhi)

اَءَمِنْتُمْ مِّنْ فِي السَّمَاءِ اَنْ يَّخْسِفَ بِكُمْ اَلْاَرْضَ فَاِذَا هِيَ تَمُورُ

16. Do you feel secure that the One in the heavens will not cause you to sink into the earth when it is violently shaking?

Analysis:

Allah questions the disbelievers (kuffaar): Have you found a sense of security (do you feel completely secure) that the One in the heavens (i.e. Allah) can not sink you into the earth? This word (**yakh-sifa**) itself sounds very harsh, even by its own pronunciation.

The word '**khasaf**' combined with the word '**ard**' (earth) means the Earth sucking someone in e.g. a quicksand. But the word '**yakh-sifa**' in this ayah is referring to a punishment.

Qaroon (Korah) had this punishment, as Allah (SWT) says in the Qur'an:

فَخَسَفْنَا بِهِ وَبِدَارِهِ الْأَرْضَ فَمَا كَانَ لَهُ مِنْ فِئَةٍ يَنْصُرُوهُ مِنْ دُونِ اللَّهِ وَمَا كَانَ مِنَ الْمُنْتَصِرِينَ ﴿٦٦﴾

So We caused the earth to swallow him (Qaroon) and his dwelling place. Then he had no group or party to help him against Allah, nor was he one of those who could save themselves. (Chapter 28: Surah Al-Qasas: Verse 81).

Qaroon (Korah) was a man from the tribe of Israel who had vast wealth which he thought he had obtained because of his superior knowledge. In spite of this; Qaroon, his house and wealth were swallowed up by the earth as a lesson to those who disobey. This should certainly be a warning to people today who think that their wealth and position is based on their superior technological knowledge. This is just an illusion.

So this ayah is implying: **'Do you feel safe, that the One Who is in the heavens will not make you get sucked into the Earth?'**

To summarise, in the previous verse number 15, we are told that the Earth is humble because it contains you and allows you to walk and live on it. But if you disobey Allah, then that same humble Earth will behave violently against you and destroy you. So we should obey Allah.

This is another indication of Allah's gentleness and His Mercy with His creatures. He is able to punish them because some of them disbelieve in Him and worship others besides Him, yet He is forbearing, He pardons, and He gives respite for an appointed time without hastening.

Hadith:

Ibn 'Umar (RA) narrated, 'The Messenger of Allah (SAW) never failed to say these words in the morning and the evening:

"O Allah! I ask you for pardon and well-being in my religious and worldly affairs, and my family and my wealth. O Allah! Cover my weaknesses and set at ease my dismay. O Allah! Preserve me from the front and from behind and on my right and on my left and from above, and I seek refuge with you lest I be swallowed up by the earth." (Nasa'i; Ibn Majah and Al-Hakim graded it as Sahih).

Sayyidah A'ishah (RA) narrated that the Messenger of Allah (SAW) said: **"In the end of this ummah, some people will be swallowed up by the earth, some will be transformed into animals, and some will be bombarded with stones."** I asked: **"Will they be destroyed while they are righteous among them?"** He said: **"Yes, when evil becomes dominant."** (Tirmidhi)

Abu Maalik Al-Ash'ari narrated that he heard the Messenger of Allah (SAW) saying, **"From among my followers there will be some people who will consider illegal sexual intercourse, the wearing of silk, the drinking of alcoholic drinks and the use of musical instruments, as lawful. And there will be some people who will stay near the side of a mountain and in the evening their shepherd will come to them with their sheep and ask them for something, but they will say to him, 'Return to us tomorrow.' Allah will destroy them during the night and will let the mountain fall on them, and He will transform the rest of them into monkeys and pigs and they will remain so till the Day of Resurrection."** (Bukhari)

Abu Hurayrah (RA) narrated that the Messenger of Allah (SAW) said: **"The Hour will not happen until knowledge is taken out, time passes quickly, earthquakes increase in number, fitan**

(tribulations) appear, and al-harj increases in number.” It was said, “What is al-harj, O Messenger of Allah?” He said: “Al-qatl, al-qatl (killing).” (Ahmad)

أَمْ أَمِنْتُمْ مَّن فِي السَّمَاءِ أَنْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا فَسَتَعْلَمُونَ
كَيْفَ نَذِيرٍ

17. Or do you feel secure that the One in the heavens will not strike you with a violent windstorm? Then you will know how (severe) was My warning.

Analysis:

The word **Haasiban - ahsab** - a piece of land which is filled of stones

This word is also used for the punishment sent down upon the people who rejected Prophet Loot (Lot) Alayhis Salaam. Allah (SWT) says:

إِنَّا أَرْسَلْنَا عَلَيْهِمْ حَاصِبًا إِلَّا آلَ لُوطٍ نَّجَّيْنَاهُمْ بِسَحَرٍ ﴿٣٤﴾

Verily, We sent against them a violent storm of stones (which destroyed them all), except the family of Lout (Lot), whom We saved in last hour of the night. (Chapter 54: Surah Al-Qamar: Verse 34)

فَكُلًّا أَخَذْنَا بِذَنْبِهِ فَمِنْهُمْ مَّنْ أَرْسَلْنَا عَلَيْهِ حَاصِبًا وَمِنْهُمْ مَّنْ أَخَذَتْهُ الصَّيْحَةُ وَمِنْهُمْ مَّنْ خَسَفْنَا بِهِ الْأَرْضَ وَمِنْهُمْ مَّنْ أَغْرَقْنَا وَمَا كَانَ اللَّهُ لِيُظْلِمَهُمْ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ﴿٤٠﴾

So We punished each (of them) for his sins, of them were some on whom We sent a violent sand-storm (like the people of Lout (AS)), and of them were some who were overtaken by blast of sound (like Thamud or Shu'aib's people), and of them were some whom We caused the earth to swallow (like Qaroon), and of them were some whom We drowned (like the people of Nooh (AS), or Fir'awn and his people). It was not Allah Who wronged them, but they wronged themselves. (Chapter 29: Surah Al-Ankaboot: Verse 40)

أَفَأَمِنْتُمْ أَنْ يَخْسِفَ بِكُمْ جَانِبَ الْبَرِّ أَوْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا ثُمَّ لَا تَجِدُوا لَكُمْ وَكِيلًا ﴿٦٨﴾

Do you then feel secure that He will not cause a side of the land to swallow you up, or that He will not send against you a violent sand-storm? Then, you will find no one to protect you? (Chapter 17: Surah Al-Israa: Verse 68)

This is a very destructive punishment with stones. Do we really feel secure?

Allah calls upon mankind to reflect over His mercy for them by not bringing about a violent punishment upon them due to the disbelief of some of them. He also has mercy upon the whole of mankind due to the subservience and worship of some of them. Hence, He pardons all of them, gives time for the disbelievers to return back to Him, and delays their punishment. Had Allah willed He would send down a violent wind that would pelt down pebbles as a shower of stones destroying the whole creation as we know it.

This verse and the previous one challenge mankind and asks them if they have the ability to safeguard themselves against such a punishment. This is because Allah hates anyone who dares challenge His authority and Greatness. This is why Fir'awn is the most despised individual of all, after Iblees: because he claimed to be a **rabb** besides Allah.

The word **Nadheer** comes from '**indhar**' which means **warning**:

There is a very strong wake up call in this verse.

Those who take this message as a joke, they will truly realise that Allah's punishment is real. Then they will cry to Allah to give them one more chance. But then it will be too late.

Allah is repeating this warning again here, since this ayah is after a few earlier aayaat of reflections of this universe. But to wake us up again, another wake up call is given.

So Allah continuously gives us - forgetful human beings - another warning after we get a new perspective of the world around us to reflect. As a matter of fact, reflection is nothing if it does not bring people out of their continuous evil actions. Allah (SWT) says:

قُلْ هُوَ الْقَادِرُ عَلَى أَنْ يَبْعَثَ عَلَيْكُمْ عَذَابًا مِّنْ فَوْقِكُمْ أَوْ مِنْ تَحْتِ أَرْجُلِكُمْ أَوْ يَلْبِسَكُمْ شِيْعًا وَيُذِيقَ بَعْضَكُمْ بَأْسَ بَعْضٍ ۚ انْظُرْ كَيْفَ نُصَرِّفُ الْآيَاتِ لَعَلَّهُمْ يَفْقَهُونَ ﴿٦٥﴾

Say: 'He is able to send forth upon you punishment from above you or from under your feet, or to confuse you in sects and to make you taste the violence of one another.' See how We explain the signs by various (symbols); so that they may understand. (Chapter 6: Surah Al-An'aam: Verse 65)

We see that Allah spoke about the Earth being a source of punishment, after He made us reflect on it. The same is now being said about the sky and then warning us of it being also a source of punishment. So we should never feel safe if we are disobeying Allah because we are between these two boundaries; the Earth and and Sky. And the only safety is through getting closer to Allah by worshipping Him sincerely without ascribing partners with Him and doing good deeds.

With regard to our provisions (rizq), there is a definite relationship between them, as Allah (SWT) says:

هُوَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ ذُلُولًا فَامْشُوا فِي مَنَاكِبِهَا وَكُلُوا مِن رِّزْقِهِ ۚ وَإِلَيْهِ النُّشُورُ ﴿١٥﴾

He it is Who has made the earth subservient to you (i.e. easy for you to walk, to live and to do agriculture on it, etc.), so walk in the path thereof and eat of His provision, and to Him will be the Resurrection. (Chapter 67: Surah Al-Mulk: Verse 15)

وَفِي السَّمَاءِ رِزْقُكُمْ وَمَا تُوعَدُونَ ﴿٢٢﴾

And in the heavens, there is your sustenance (rizq) and all that you have been promised. (Chapter 51: Surah Al-Dhariyaat: Verse 22)

Hadith:

Anas (RA) narrated: "Whenever a strong wind blew, anxiety appeared on the face of the Prophet (SAW) - (fearing that that wind might be a sign of Allah's wrath)." (Bukhari)

Sayyidah A'ishah (RA) narrated: "Whenever the Prophet (SAW) would see the wind (blowing strongly) he would say: 'O Allah, indeed, I ask You for its good, the good of what is in it, and the good of what it has been sent with. And I seek refuge in You from its evil, the evil of what is in it, and the evil of what it has been sent with.'" (Muslim; Tirmidhi)

وَلَقَدْ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ فَكَيْفَ كَانَ نَكِيرِ

18. And certainly those before them rejected (the truth), then how was My Wrath (unexpected punishment).

Analysis:

The word **Kadh-dhaba** means to **deny something** or **accuse someone of lying**.

Nakeer means something undefined or unexpected.

In the context of a punishment, it means a punishment which will come out of nowhere, unexpected and without any announcement before it comes. That is why the word 'Nakeer' is used here instead of 'Adhaab'.

In verses before this one, Allah is addressing the disbelievers in the 2nd person (You). Then Allah changes this mode of address to 3rd person. This transition shows the extremity of Allah's anger. He is so angry that He will not even talk to them directly.

Allah asks the Prophet to remind them of those nations that were utterly destroyed before them and take heed from those severe, painful, and destructive punishments.

So the previous verse spoke of a possible punishment that could occur – using the two examples that are generally familiar to human beings: earthquakes and stones. But here Allah mentioned actual punishments that the Arabs of that time knew of and whose results they saw through the relics of those disbelieving nations.

Allah (SWT) says:

وَإِنْ يُكَذِّبُوكَ فَقَدْ كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَعَادٌ وَثَمُودُ ﴿٤٢﴾ وَقَوْمُ إِبْرَاهِيمَ وَقَوْمُ لُوطٍ ﴿٤٣﴾ وَأَصْحَابُ مَدْيَنَ ﴿٤٤﴾ وَكَذَّبَ مُوسَى فَأَمَلَيْتُ لِلْكَافِرِينَ ثُمَّ أَخَذْتَهُمْ فَكَيْفَ كَانَ نَكِيرِ

And if they reject you (O Prophet), so did they reject the people of Nuh (Noah) and Ad and Thamud, and the people of Ibrahim and the people of Lut (Lot), and the people of Madyan as well. Musa was (also) rejected. So, I gave some respite to the disbelievers, then caught them. So how was My catch of punishment?

(Chapter: 22: Surah Al-Hajj: Verses 42-44)

إِنَّا أَرْسَلْنَا إِلَيْكُمْ رَسُولًا شَاهِدًا عَلَيْكُمْ كَمَا أَرْسَلْنَا إِلَىٰ فِرْعَوْنَ رَسُولًا ﴿٧٣﴾ فَعَصَىٰ فِرْعَوْنُ الرَّسُولَ فَأَخَذْنَاهُ أَخْذًا وَبِيلًا ﴿٧٤﴾

(O people,) We have sent to you a messenger, as a witness over you, just as We sent a messenger to Firawn (Pharaoh). Then, Firawn disobeyed the messenger; so We seized him with a severe punishment. (Chapter 73: Surah al-Muzzammil: Verses 15-16)

Imaan that takes roots in the heart but has no visible manifestation is an empty and cold belief that does not deserve to be called 'Imaan'. We see many people who know the truth,

but they do not abide by it or live their lives in accordance with it. They may even resist the truth which they believe to be true. Satan knows great universal truths with certainty, he knows Allah, and the truth, the Messengers and Books, but he devoted himself to opposing the truth even after having full knowledge. Pharaoh (Fir'awn) was certain that the miracles brought by Moosa (AS) were indeed from Allah, but he denied them out of stubborn pride and arrogance, as Allah the Exalted, tells us about him and his people:

وَجَحَدُوا بِهَا وَاسْتَيْقَنَتْهَا أَنْفُسُهُمْ ظُلْمًا وَعُلُوًّا ۖ فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ ﴿١٤﴾

And they rejected them (signs), while their (inner) selves were convinced thereof, out of injustice and haughtiness. So see how was the end of the mischief-makers?

(Chapter 27: Surah Al-Naml: Verse 14)

Moosa (AS) had addressed Pharaoh, saying:

قَالَ لَقَدْ عَلِمْتَ مَا أَنْزَلَ هَؤُلَاءِ إِلَّا رَبُّ السَّمَاوَاتِ وَالْأَرْضِ بِصَآئِرٍ

He (Moosa) said, "You know well that these (signs) are sent down by none but by the Lord of the heavens and the earth as eye-openers...." (Chapter 17: Surah Al-Isra: Verse 102)

The People of the Book (Jews and Christians) know that Prophet Muhammad (SAW) is a Messenger sent by his Rabb:

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ ۚ

Those whom We have given the Book recognize him (our beloved Prophet) as they recognize their own sons... (Chapter 2: Surah Al-Baqarah: Verse 146).

But they still do not want to admit this fact and accept him as Allah's final Messenger.

Hadith:

Abdullah bin Mas'ud (RA) reported that the Messenger of Allah (SAW) said:

"He who has, in his heart, an ant's weight of arrogance will not enter Jannah." Someone said: "A man likes to wear beautiful clothes and shoes?" The Messenger of Allah (SAW) said, "Allah is Beautiful, He loves beauty. Arrogance means ridiculing and rejecting the Truth and despising people." (Muslim)

The Messenger of Allah (SAW) said: "Whoever has a speck of pride (arrogance) in his heart, shall not be admitted into Paradise. And whoever has a speck of faith in his heart, shall not be admitted in to the Fire." So a man said to him: "I like for my clothes to be nice, and my sandals to be nice?" So he said: "Indeed Allah loves beauty. But pride (arrogance) is refusing the truth and belittling the people." (Tirmidhi)

Allah's Messenger (SAW) said: "Arrogance is refusing to acknowledge what is right and considering others to be inferior." (Hakim)

The relics and landmarks of nations punished and destroyed should only be visited in order to reflect and to take a lesson. This is what Allah commanded us to do. We should not take them as places of tourism and leisure. The Messenger of Allah (SAW) said: "Do not enter (the places) of these people where Allah's punishment has fallen unless you do so weeping. If you do not weep, do not enter (the places of these people) because Allah's curse and punishment which fell upon them may fall upon you." (Bukhari)

Abu Hurairah (RA) reported that the Messenger of Allah (SAW) said, “Everyone of my Ummah will enter Jannah except those who refuse”. He was asked: “Who will refuse?” He said, “Whoever obeys me, shall enter Jannah, and whosoever disobeys me, refuses to (enter Jannah)”. (Bukhari)

أَوَلَمْ يَرَوْا إِلَى الطَّيْرِ فَوْقَهُمْ صَافَّاتٍ وَيَقْبِضْنَ مَا يُسْكِنُهُنَّ إِلَّا
الرَّحْمَنُ إِنَّهُ بِكُلِّ شَيْءٍ بَصِيرٌ

19. Do they not see the birds above them, spreading out their wings and folding them in? None upholds them except the Most Beneficent (Allah). Verily, He is watchful over everything.

Analysis:

In this verse, Allah then changes the subject for deeper reflection. Because He cares so much about the guidance of His servants (us), He does not give up on them. Instead, He uses a different creature of His to make them reflect from a different perspective.

The word ‘saaffaat’ comes from ‘Saff’ i.e. to be in a straight line. In this context, it means when the birds spread their wings out in a straight line.

The word ‘yaqbidna’ comes from ‘Qabd’ meaning to pull in e.g. when we clench our fist. Here, it means when the birds pull (fold) their wings back in.

Allah is directing our attention to the mastery of the birds which fly above us.

No one keeps them up in the air (and prevent them from falling down) besides the Most Merciful Allah. Allah asks us to look and reflect upon the birds that are flying in mid-air as if they are being held in air by an invisible force; it is none other than the Merciful One who is holding them in place through His universal laws. He is the one who created the air, the wings for the bird, and all the laws of physics that govern that flight of the bird.

The word ‘baseer’ means the One who sees and grasps everything completely with full insight.

Comparing this verse with another, Allah (SWT) says:

أَلَمْ يَرَوْا إِلَى الطَّيْرِ مُسَخَّرَاتٍ فِي جَوِّ السَّمَاءِ مَا يُسْكِنُهُنَّ إِلَّا اللَّهُ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿٧٩﴾

Do they not see the birds controlled in the atmosphere of the sky? None holds them up except Allah. Indeed in that are signs for a people who believe. (Chapter 16: Surah Al-Nahl: Verse 79)

In this ayah of Surah Al-Mulk, **ar-Rahman** is mentioned to show the Mercy of the One Who has made so much beautiful and amazing signs for us to reflect on. So this surah has a strong emphasis on Allah’s Attribute of Rahmah (His Mercy). Through His Mercy and reflection of His creation, we should feel obligated to repent, be obedient and become much closer to Him.

Normally, it is not possible for the air to hold the birds up in the air. But Allah, through His Supreme Creative Power, has created these birds in such a way that they can hold

themselves up in the air. Allah has taught them the art to make the air carry them and fly in it by manoeuvring their wings in such a way that at times they spread them out and at other times they spread them in. It is obvious that all these are possible only through Allah's Supreme Creative Power.

He keeps everything going with stability in this universe. The ground, the sky, the birds and everything else is in its proper place. In another verse of the Qur'an, Allah (SWT) says:

أَلَمْ تَرَ أَنَّ اللَّهَ سَخَّرَ لَكُم مَّا فِي الْأَرْضِ وَالْفُلْكَ تَجْرِي فِي الْبَحْرِ بِأَمْرِهِ وَيُمْسِكُ السَّمَاءَ أَنْ تَقَعَ عَلَى الْأَرْضِ إِلَّا بِإِذْنِهِ إِنَّ اللَّهَ بِالنَّاسِ لَرَءُوفٌ رَحِيمٌ ﴿٦٥﴾

Did you not see that Allah has subjugated to you everything on the earth, and the ships that sail at sea with His command? And He holds the sky so as it cannot fall on the earth except with His permission. Surely Allah is Very-Kind to the people, Very-Merciful.

(Chapter 22: Surah Al-Hajj: Verse 65)

Allah mentions in this surah how the Earth could swallow us by His Command, and we know that He can also make the sky fall on us. He can very easily make the Earth run slightly out of orbit, and destroy all lifeforms on this Earth.

Up to this verse, the conditions of various categories and species of existent beings were analysed and considered in order to provide evidence of Allah's existence, His Oneness, His Unique Knowledge and Power. If a fair-minded person were to consider them carefully, he will have no choice but to believe in Allah.

From the next verse up to the end of the Surah, the non-believers and the unrighteous people of all categories are warned of the Divine punishment.

Hadith:

Abu Dharr (RA) reported that the Messenger of Allah (SAW) said: "Allah (Glorious be He, the Exalted) says:

'O My servants, I have prohibited Myself injustice; and have made oppression unlawful for you, so do not oppress one another.

O My servants, all of you are liable to err except the one whom I guide on the Right Path, so seek guidance from Me so that I will guide you to the Right Path.

O My servants, all of you are hungry except the one whom I feed, so ask food from Me, I will feed you.

O My servants, all of you are naked except those whom I clothe, so ask clothing of Me and I shall clothe you.

O My servants, you commit sins night and day and I forgive all sins, so seek My forgiveness and I shall forgive you.

O My servants, you can neither do Me any harm nor can you do Me any good.

O My servants, were the first of you and the last of you, the human of you and jinn of you to be as pious as the most pious heart of any man of you, that would not increase My Domain by anything.

O My servants, were the first of you, and the last of you, the human of you and the jinn of you to be as wicked as the most wicked heart of any man of you, that would not decrease My Domain by anything.

O My servants, were the first of you and the last of you, the human of you and the jinn of you to stand in one place and make a request of Me, and were I to give everyone what he requested, that would not decrease what I have, any more than a needle decrease the sea if put into it.

O My servants, it is but your deeds that I reckon for you and then recompense you for, so let him who finds good (i.e. in the Akhirah) praise Allah and let him who finds other than that blame no one but himself.” (Muslim)

This Hadith mentions the **Power and Majesty of Allah** and stresses that one should supplicate Allah for everything that one needs. From guidance to sustenance, the treasures of everything are with Him – the treasures which are unlimited and any withdrawal from them does not make any reduction in them.

Similar is the case of His Sovereignty which is not affected even if the whole universe believes or disbelieve in it. Thus, it is in the interest of man that he should dedicate himself entirely to Allah and beg all his needs from Him and Him Alone.

Imam Ahmad (ra) recorded that Abdullah ibn Abbas (RA) reported that the Messenger of Allah (SAW) said:

When your brothers were killed in Uhud, Allah placed their souls inside green birds that tend to the rivers of Paradise and eat from its fruits. They then return to golden lamps hanging in the shade of the Throne. When they tasted the delight of their food, drink and dwelling, they said, 'We wish that our brothers knew what Allah gave us so that they will not abandon Jihad or warfare.' Allah said, 'I will convey the news for you.' Allah revealed these and the following Verse: "Think not of those as dead who are killed in the way of Allah. Nay, they are alive, with their Lord, and they have provision." (Chapter 3: Surah Ali Imraan: Verse 169)

أَمَّنْ هَذَا الَّذِي هُوَ جُنْدٌ لَّكُمْ يَنْصُرُكُمْ مِّنْ دُونِ الرَّحْمَنِ إِنَّ
الْكَافِرُونَ إِلَّا فِي غُرُورٍ

20. Or who is it that could be an army for you to help you other than the Most Beneficent (Allah)? The disbelievers are in nothing but deception.

Analysis:

After having recognised all of these blessings of Allah, which prepared army do you have besides the Most Merciful (Allah)? Can you bring an army who is under your own control against Allah? This verse teaches us to exercise **tawakkul** (reliance on Allah) in every sphere of our life to the extent that a person teaches himself to rely upon Allah even when quenching his thirst with a glass of water.

The word "**ar-Rahman**" is used in this surah because the theme of the surah is that of Allah giving many blessings fits with the theme of Allah being ar-Rahmaan (Abundantly Merciful). Therefore, "**ar-Rahman**" should give us a sense of obligation.

The word 'Ghuroor' means deceptions or false perception and therefore implies that they are being convinced that the choice they are making is good for them, but is in fact destructive for their future eternal life.

In another chapter, Allah (SWT) says:

وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ ﴿١٨٥﴾

And the life of this world is only the enjoyment of deception (a deceiving thing)..

(Chapter 3: Surah Ale Imraan: Verse 185)

This is why the biggest sin is to be ungrateful to Allah by disbelieving in Him (Kufr).

Because you are covered in and surrounded by **falsehood** from all around you, you find it hard to see the light and guidance of Allah.

Allah addresses the idolators (mushrikoon) who worship others besides Him, seeking help and sustenance from them. Allah rebukes them for what they believe, and He informs them that they will not attain that for which they hope. The root word, **gharra**, means to be deceived or beguiled into desiring what is false and to follow a course without being rightly guided.

Hadith:

In a Hadith Al-Qudsi, Abu Hurairah (RA) reported: The Messenger of Allah (SAW) said: "Allah the Almighty says:

PRIDE is my cloak and GREATNESS is my garment, so whoever competes with me regarding these two will be thrown into the Hellfire." (Abu Dawood: Ibn Majah)

In other words, PRIDE and GRANDEUR are two exclusive attributes of Allah, which none is allowed to apply and ascribe towards himself. The very meaning of Islam is to submit totally to the worship of the Supreme Being, Allah (SWT). As Muslims it is incumbent upon us to get rid of every drop of pride, superiority and haughtiness within us, as we are very small and inferior in comparison to the Supreme Being - if such a comparison can ever be made.

Abdullah Ibn Abbas (RA) narrates: One day, I was (riding) behind Nabi (SAW) when he said to me: O boy! Indeed, I will teach you (some) words of wisdom: Guard the Commandments of Allah, He will guard you! Guard the Commandments of Allah, you will find Him before you (Allah will help you). If you ask, ask from Allah alone; and when you seek help, seek help from Allah alone, and believe that if the entire mankind gathered to benefit you by anything, they cannot benefit you except by that which Allah has written for you! And if they gathered to harm you with anything, they cannot harm you except by that which Allah has written for you. The pens of destiny have been lifted and the (ink of the) scrolls has dried! (Tirmidhi)

أَمَّنْ هَذَا الَّذِي يَرْزُقُكُمْ إِنْ أَمْسَكَ رِزْقَهُ بَلْ لَجُّوا فِي عُتُوٍّ وَنُفُورٍ

21. Or who is it that will give you sustenance (rizq) if He should withhold His sustenance? Nay, but they continue to be in pride, and (they) flee (from the truth).

Analysis:

Allah did not attribute the provision (rizq) to the Earth. Rather He said that He owns it since He is the One who created it and placed it in the Earth.

If He was to hold it back, who could provide for them or sustain them?

Again this verse reinforces the concept of *tawakkul* in Allah, which the previous verse referred to. It also teaches us not to be excessively worried about seeking out our *rizq*. If Allah sees that His servant is exercising *tawakkul* in Him, He will respond by increasing his *rizq*. The one who worries and lacks in reliance upon Allah; Allah will leave him to his own worries and stress.

The word '**Rizq**' means whatever benefits the people.

Provision (Rizq) includes the air we breathe, the water, the food we eat, the gifts and talents and character Allah has given us. All of this is provision - speech, sight, touch, taste, blood cells, etc.

In another chapter, Allah (SWT) says:

قُلْ أَرَأَيْتُمْ مَا أَنْزَلَ اللَّهُ لَكُمْ مِنْ رِزْقٍ

Say, "Have you ever considered, whatever provision Allah has sent down for your benefit..." (Surah Yunus: Chapter 10: Verse 59)

Allah sends rain from the sky. Yet we cannot control how much rain we will get. We may get too less so our vegetations dry out, or we may get too much so our vegetations get destroyed. Or we may get the right amount of rain as sustenance for our plants and animals; and all that will benefit us.

In another chapter, Allah (SWT) says:

وَفِي السَّمَاءِ رِزْقُكُمْ وَمَا تُوعَدُونَ

And in the heavens, there is your sustenance (rizq) and all that you have been promised. (Chapter 51: Surah Al-Dhariyaat: Verse 22)

So Allah has already decreed the Rizq (Provisions) for us.

In the next part of this ayah, Allah is expressing His disappointment with the disbelievers. After giving so many examples and warnings to the disbelievers in previous verses, what did they do? They continue to be in pride, and they continue to flee from the truth.

The word 'Lajja' means to insist on something arrogantly, stubbornly and persistently.

This verse teaches us to always show Allah that we are in total need of Him; in need of His care, guidance and protection. It teaches us never to run away from Allah after sinning and disobeying, but rather to flee to His forgiveness with repentance and regret.

Arrogance and Insistence and stubbornness upon disbelief is the worst kind of Insistence.

Allah also says in another chapter:

وَلَوْ رَحِمْنَاهُمْ وَكَشَفْنَا مَا بِهِمْ مِنْ ضُرٍّ لَلَجُّوا فِي طُغْيَانِهِمْ يَعْمَهُونَ

Even if We were to grant them mercy and rescue them from hardship, they would still blindly persist in their rebellion. (Chapter 23: Surah Al-Mu'minoon: Verse 75)

Now reflect upon all the previous 20 verses before this. If this person does not even consider reflecting on getting close to Allah after reading these verses, then they are extremely stubborn in their misguidance. These people have made a 'bubble' of disbelief around them, and they are deeply immersed in it. They refuse to see themselves outside of this 'bubble' of disbelief.

When the TRUTH is presented to them; they are either very arrogant; or they turn away in pride.

These people have become very severe in opposition to the truth due to their pure arrogance, because they are not willing to listen and obey the Messenger out of arrogance. They are very severe in wanting to keep their status in society. They run and flee from the truth because it goes against everything that they desire to do. They become accustomed to living life in a certain way that they are not willing to change. This kind of reaction and attitude is very similar to us Muslims these days. It is very frightening.

There are two very important questions and challenges in this verse, i.e.

- which army is going to help you against Allah; and
- who is going to provide you with sustenance (rizq) if Allah holds it back from you

This verse warns the disbelievers that the sustenance Allah grants them by sending down rain from the clouds and by growing plants and vegetation in the earth is not their personal property. It is a gift and bounty from Allah. If He wills, He can withhold it.

Allah gives us an excellent parable of his Absolute Control over provision (Rizq) in Chapter 18, Surah al-Kahf, Verses 32-43). Let us reflect on these verses:

وَاضْرِبْ لَهُم مَّثَلًا رَّجُلَيْنِ جَعَلْنَا لِأَحَدِهِمَا جَنَّتَيْنِ مِنْ أَعْنَابٍ وَحَفَفْنَاهُمَا بِنَخْلٍ وَجَعَلْنَا بَيْنَهُمَا زُرْعًا
And present to them an example of two men: We granted to one of them two gardens of grapevines, and We bordered them with palm trees and placed between them (fields of) crops.

كُنَّا الْجَنَّتَيْنِ آتَتْ أُكُلَهَا وَلَمْ تَظْلِم مِّنْهُ شَيْئًا وَفَجَّرْنَا خِلَالَهُمَا نَهْرًا

Each of the two gardens produced its fruit and did not fall short thereof in anything. And We caused to gush forth within them a river.

وَكَانَ لَهُ ثَمَرٌ فَقَالَ لِصَاحِبِهِ وَهُوَ يُحَاوِرُهُ أَنَا أَكْثَرُ مِنْكَ مَالًا وَأَعَزُّ نَفَرًا

And he had property (or fruit) and he said to his companion, in the course of mutual talk: "I am more than you in wealth and stronger in respect of men."

وَدَخَلَ جَنَّتَهُ وَهُوَ ظَالِمٌ لِّنَفْسِهِ قَالَ مَا أَظُنُّ أَن تَبِيدَ هَذِهِ أَبَدًا

And he went into his garden while in a state (of pride and disbelief) unjust to himself. He said: "I think not that this will ever perish."

وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً وَلَئِن رُّدِدْتُ إِلَىٰ رَبِّي لَأَجِدَنَّ خَيْرًا مِّنْهَا مُنْقَلَبًا

And I think not the Hour will ever come, and if indeed I am brought back to my Lord, (on the Day of Resurrection), I surely shall find better than this when I return to Him."

قَالَ لَهُ صَاحِبُهُ وَهُوَ يُحَاوِرُهُ أَكَفَرْتَ بِالَّذِي خَلَقَكَ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ سَوَّاكَ رَجُلًا

His companion said to him while he was conversing with him, "Have you disbelieved in He who created you from dust and then from a sperm-drop and then proportioned you [as] a man?

لَكِنَّا هُوَ اللَّهُ رَبِّي وَلَا أُشْرِكُ بِرَبِّي أَحَدًا ﴿٦٥﴾

But as for me, He is Allah, my Lord, and I do not associate with my Lord anyone.

وَلَوْلَا إِذْ دَخَلْتَ جَنَّتِكَ قُلْتَ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ ۚ إِن تَرَنِ أَنَا أَقَلَّ مِنْكَ مَالًا وَوَلَدًا ﴿٦٦﴾

Why, when you entered your garden, did you not say, 'Everything is) as Allah wills. There is no power except with Allah'? If you see me inferior to you in wealth and children,

فَعَسَىٰ رَبِّي أَن يُؤْتِيَنِي خَيْرًا مِّنْ جَنَّتِكَ وَيُرْسِلَ عَلَيْهَا حُسْبَانًا مِّنَ السَّمَاءِ فَتُصْبِحَ صَعِيدًا زَلَقًا ﴿٦٧﴾

It may be that my Lord will give me [something] better than your garden and will send upon it a calamity from the sky, and it will become a barren earth.

أَوْ يُصْبِحَ مَاءُهَا غَوْرًا فَلَن تَسْتَطِيعَ لَهُ طَلَبًا ﴿٦٨﴾

Or its water will sink (into the earth), so you would never be able to seek it."

وَأَحِيطَ بِشَرِّهِ فَأَصْبَحَ يُقَلِّبُ كَفَّيْهِ عَلَىٰ مَا أَنفَقَ فِيهَا وَهِيَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا وَيَقُولُ يَا لَيْتَنِي لَمْ أُشْرِكْ بِرَبِّي أَحَدًا ﴿٦٩﴾

And his fruits were encompassed (by ruin), so he began to turn his hands about (in dismay) over what he had spent on it, while it had collapsed upon its trellises, and said, "Oh, I wish I had not associated with my Lord anyone."

وَلَمْ تَكُن لَّهُ فِئَةٌ يَنْصُرُونَهُ مِن دُونِ اللَّهِ وَمَا كَانَ مُنتَصِرًا ﴿٧٠﴾

And he had no group of men to help him against Allah, nor could he defend or save himself.

هُنَالِكَ الْوَلَايَةُ لِلَّهِ الْحَقِّ ۚ هُوَ خَيْرٌ ثَوَابًا وَخَيْرٌ عُقْبًا ﴿٧١﴾

That is where the power of protection rests with Allah, the True God. He is the best in rewarding and best in outcome.

We must understand that sometimes a person behaving in an un-Islamic way could lead to Allah (SWT) restricting his rizq and sustenance. Sins and bad actions decreases a person's rizq. However, on the contrary if someone refrains from sins and shortcomings and fears Allah, then Allah (SWT) promises that person rizq and sustenance. The proof of this is in what Allah (SWT) says in the Noble Qur'an:

وَمَن يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا ﴿٦٦﴾ وَيَرْزُقْهُ مِن حَيْثُ لَا يَحْتَسِبُ ۚ

Whoever fears Allah, He brings forth a way out for him, and provides him (with what he needs) from where he cannot even imagine...." (Chapter 65: Surah al-Talaq: Verses 2-3)

Similarly, placing trust in Allah will also assist one in increasing one's rizq. Allah (SWT) says:

وَمَن يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ ۚ

And whoever places his trust in Allah, He is sufficient for him.

(Chapter 65: Surah al-Talaq: Verse 3)

Seeking forgiveness of sins from Allah (Istighfaar) and continuously repenting to Allah (Tawbah) also increases one's rizq and sustenance. Allah (SWT) says:

فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا ﴿١٠﴾ يُزِيلِ السَّيِّئَاتِ عَنْكُمْ وَيُثَبِّتُ بِأَمْوَالِكُمْ وَأَنْهَارًا ﴿١١﴾

So I (Prophet Nooh AS) said: Pray to your Lord for your forgiveness. Indeed He is Very-Forgiving, and He will cause the heavens to rain upon you in abundance, and will help you with riches and sons, and will cause gardens to grow for you, and cause rivers to flow for you.” (Chapter 71: Surah Nooh: Verses 10-12)

Hadith:

Abdullah ibn Abbas (RA) said: The Messenger of Allah (SAW) said: “If anyone constantly seeks pardon (from Allah), Allah will appoint for him a way out of every distress and a relief from every anxiety, and will provide sustenance (rizq) for him from where he expects not.” (Abu Dawood).

In another hadith, Abdullah bin Abbas (RA) narrates that Rasulullah (SAW) said: “The one who (regularly) says Istighfaar and frequently repents to Allah Ta’aala for sins committed, Allah Azza Wa-Jal will open a path from poverty and difficulties. All sorrow and hardship will be removed, and in its place prosperity and contentment will be granted. One will receive sustenance from unimagined and unexpected sources.” (Abu Dawood)

The Messenger of Allah (SAW) said, “If you trust Allah with the right kind of Tawakkul, He will provide you sustenance (rizq) as He provides for the birds – they go out in the morning with empty stomachs and come back in the evening with full stomachs.” (Tirmidhi)

Maintaining family relations also increases one's sustenance (rizq). Sayyiduna Anas (RA) narrates that the Messenger of Allah (SAW) said, “Whoever would like to see his provision expanded and his life extended, let him maintain his ties of kinship” (Bukhari; Muslim)

أَفَمَنْ يَمْشِي مُكِبًّا عَلَى وَجْهِهِ أَهْدَىٰ أَمَّنْ يَمْشِي سَوِيًّا عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ

22. Then, is the one who walks fallen on his face better guided or one who walks erect on a straight path?

Analysis:

There are 2 groups of people that are mentioned in this verse

- 1 - those who ignore the signs of Allah, persist arrogantly on ungratefulness and disbelief
- 2 - those who reflect, believe and do good

This verse teaches us to thank Allah for both material and spiritual benefits. One should make *shukr* (have gratitude) with the heart and tongue, and then use ones limbs in subservience to Allah; and not disobedience, which is akin to abusing the blessings.

We cannot comprehend it fully, but we know that walking on ones face is unnatural, and it is a sign of humiliation.

So the believer will be gathered (on the Day of Judgement) walking upright upon the straight path and the vast and spacious Paradise will be opened up for him. However, the disbeliever will be gathered walking down on his face to the Hellfire. Allah (SWT) says:

أَحْشُرُوا الَّذِينَ ظَلَمُوا وَأَزْوَاجَهُمْ وَمَا كَانُوا يَعْبُدُونَ ﴿٢٢﴾ مِنْ دُونِ اللَّهِ فَاهْدُوهُمْ إِلَى صِرَاطِ الْجَحِيمِ ﴿٢٣﴾

(It will be said to the angels) "Gather together those who were unjust and their associates, and what they used to worship, besides Allah, and lead them on to the way of flaming Fire (Hell). (Chapter 37: Surah As-Saaffaat: Verses 22, 23)

Qatada said that the unbeliever is bent (*akabb*) on acts of disobedience in this world and so Allah will gather him eventually on his face in the Fire. As Allah (SWT) says:

وَمَنْ جَاءَ بِالسَّيِّئَةِ فَكُبَّتْ وَجُوهُهُمْ فِي النَّارِ هَلْ تُجْزَوْنَ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ ﴿٩٠﴾

And whoever brings an evil deed (of Shirk polytheism, disbelief in the Oneness of Allah and every evil sinful deed), they will be thrown down on their faces in the Fire. (And it will be said to them): "Are you being rewarded anything except for what you used to do?" (Chapter 27: Surah Al-Naml: Verse 90)

Hadith:

Imam Ahmad (ra) recorded from Anas bin Malik (RA) that it was said, "O Messenger of Allah! How will the people be gathered on their faces"? So the Prophet (SAW) replied: "Is not He who made them to walk on their legs be able to make them walk on their faces". (Bukhari and Muslim).

Abu Hurayrah (RA) narrated that Rasulullah (SAW) said: "Mankind will be assembled on the Day of resurrection in three classes, one walking, one riding and one walking on their faces." It was asked: "O Rasulallah! How will they walk on their faces?" He replied: "Verily, the One who made them walk on their feet is able to make them walk on their faces. They will avoid with their face every obstacle and thorn." (Tirmidhi)

Hadith Commentators have described the three groups indicated in the above saying as follows:

- the group walking on foot will be the general body of Believers;
- the group of riders will be made up of the favourites of Allah and His devout bondsmen who will be treated with honour and ceremony in the Hereafter from the very beginning;
- the group who will be walking on their heads or faces will be the ill-fated ones who did not follow the guidance of Allah's Messengers in their earthly existence but pursued wrong and crooked paths till the end of their lives

The initial punishment for the wretched people belonging to this last category will be that instead of walking on foot they will be made to walk on their faces and just as we negotiate obstacles on the road and avoid thorns and stone with the aid of our feet they will have to do so with the aid of their faces.

قُلْ هُوَ الَّذِي أَنْشَأَكُمْ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ
قَلِيلًا مَّا تَشْكُرُونَ

23. Say, "He is the One who has originated (created) you, and made for you ears and eyes and hearts. How little thanks do you give!"

Analysis:

Up to this point, Allah has been addressing the disbelievers directly, but now He tells His Messenger to "Say" (Qul).

Allah is now telling His Messenger to address the disbelievers. He does not want to even talk to the disbelievers directly out of His Anger. Rather, Allah tells His honourable Messenger to say the words in this ayah.

The Messenger of Allah (SAW) was very powerful in his message.

The Messenger of Allah (SAW) himself being a human being and saying words of Allah had a very powerful impact on the people. It is like a heart-to-heart contact, because only a human being really understands other humans.

So by Allah ordering His honourable human Messenger to "Say" something, it is a close connection between one human to another. As Allah (SWT) says in another chapter:

فَإِنَّمَا يَسَّرْنَاهُ بِلسَانِكَ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٥٨﴾

Certainly, We have made it (Quran) easy on your tongue, in order that they may remember (be mindful). (Chapter 44: Surah Al-Dukhaan: Verse 58)

The ability to hear, see and feel are tools used to comprehend and recognise the truth i.e. the hearing (sam'a), the seeing (absaara) and perceiving in the hearts (af'idah).

Philosophers have identified five sources of knowledge and perception that are called 'five senses': to see, hear, smell, taste or feel something. Allah has equipped man with 'nose' to smell, with 'tongue' to taste, with 'ears' to hear and with 'eyes' to see; Allah has spread 'skin' throughout man's body to feel. But out of the five physical senses, only two have been mentioned, namely, ears and eyes, because man receives a very limited range of knowledge by smelling, tasting and feeling. Man depends for information largely on hearing and seeing. Of the two organs, his sense of hearing is mentioned first, because a careful analysis shows that most of the information gathered in human life is through hearing, not so much by seeing.

The third one is an organ of the body mentioned specifically i.e. the 'heart', because that is the centre of knowledge. Knowledge received through hearing and seeing depends on the human 'heart', unlike the theory of the philosophers and scientists who believe that the centre of knowledge is the human 'brain'. The brain definitely stores much information but is not the centre of perceiving true knowledge.

Allah (SWT) says in another verse:

وَأَتَاكُمْ مِنْ كُلِّ مَا سَأَلْتُمُوهُ وَإِنْ تَعُدُّوا نِعْمَتَ اللَّهِ لَا تَحْصُوهَا إِنَّ الْإِنْسَانَ لَقَفُورٌ كَفَّارٌ ﴿٣٤﴾

And He gave you whatever you asked for. If you (try to) count the favours of Allah, you cannot count them all. Indeed, man is highly unjust, very ungrateful.

(Chapter 14: Surah Ibraheem: Verse 34)

In another verse, He says:

وَاللَّهُ أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ لَعَلَّكُمْ

تَشْكُرُونَ ﴿٧٨﴾

Allah has brought you forth from your mothers' wombs when you knew nothing, and He made for you ears, eyes and hearts, so that you may be grateful.

(Chapter 16: Surah Al-Nahl: Verse 78)

So now we see that hearing, seeing and comprehending with our hearts does affect how we react to Allah's Messages.

The believer is on the correct guidance and is upright like a human who knows the direction in which he is going, with his head looking forward and with full knowledge and confidence.

However, the disbeliever walks like a dog who lowers his head to the ground not knowing which direction to go in. So he walks without purpose, smelling the ground and following the direction his desires take him. He doesn't see the full picture as to where he is heading to.

Hadith:

And surely, remembering Allah in times of ease and prosperity is far more difficult than remembering Allah in times of difficulty.

However, if difficult times come (and they will surely come), then Allah will remember you in these times of difficulty just because you remembered Him in times of prosperity.

The Messenger of Allah (SAW) said: "Remember Allah in times of ease, and He will remember you in times of hardship" (Ahmad).

The Messenger of Allah (SAW) also said: "Whoever is pleased that Allah answers his prayers during hardships and difficulties, let him make much more supplication in times of ease and prosperity." (Tirmidhi)

The Messenger of Allah (SAW) also said: "Take the initiative to do good deeds, before trials come like a piece of a dark night (unexpectedly)." (Muslim)

The Messenger of Allah (SAW) also said: "How wonderful is the case of a believer (Mu'min)! There is good for him in whatever happens to him - and none, apart from him, enjoys this blessing. If he receives some favour or bounty, he is grateful to Allah and this bounty brings good to him. And if some adversity befalls him, he is patient, and this affliction, too, brings good to him." (Muslim)

It is narrated by al-Mughirah (RA) that the Messenger of Allah (SAW) used to stand (in salaah) or perform salaah until both his feet swelled. He was asked why (he offered such an unbearable salaah) he said, “Should I not be a grateful servant of Allah?” (Bukhari)

قُلْ هُوَ الَّذِي ذَرَأَكُمْ فِي الْأَرْضِ وَإِلَيْهِ تُحْشَرُونَ

24. Say: ‘He is the One who has scattered you on the earth, and to Him you will be gathered’.

Analysis:

In this verse, Allah speaks about creating us as humans and dispersing or spreading us on the Earth, so it is most appropriate to mention that we will be herded back (hashr) on one Final Day.

He created and spread and distributed us all throughout the various regions and areas of the earth with our differing languages, colours, shapes, appearances and forms. And to Him we shall be gathered, meaning we all will come together after this separation and division.

Allah further describes this scattering in another verse:

فَاطْرُ السَّمَاوَاتِ وَالْأَرْضِ ۖ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا وَمِنَ الْأَنْعَامِ أَزْوَاجًا ۚ يَذُرُّكُمْ فِيهِ كَيْسَ كَمِثْلِهِ شَيْءٌ ۚ وَهُوَ السَّمِيعُ الْبَصِيرُ ﴿١١﴾

He is the Creator of the heavens and the earth. He has made for you pairs from among yourselves, and pairs from the cattle. He makes you expand in this way. Nothing is like Him. And He is the All-Hearing, the All-Seeing. (Chapter 42: Surah Al-Shuraa: Verse 11).

Hadith:

Sahl bin Sa’d (RA) narrated: I heard the Prophet (SAW) saying: “The people will be gathered on the Day of Resurrection on reddish white land like a pure loaf of bread (made of pure fine flour).” (Bukhari)

The Mother of the Believers, A’ishah (RA) narrated: Allah's Messenger (SAW) said: “The people will be gathered barefooted, naked, and uncircumcised.” I said, “O Allah's Messenger (SAW). Will the men and the women look at each other?” He said: “The situation will be too terrifying for them to pay attention to that.” (Bukhari)

Amr bin Shu’aib (RA) narrated that the Messenger of Allah (SAW) said:

“The proud and arrogant will be gathered on the Day of Judgement resembling tiny particles in the image of men. They will be covered with humiliation everywhere; they will be dragged into a prison in Hell called Boolas, submerged in the Fire of Fires, drinking the drippings of the people of the Fire, filled with mess and bad smell.” (Tirmidhi)

Abu Hurairah (RA) narrated that the Messenger of Allah (SAW) said:

“We (Muslims) are the last in the world, but will be foremost on the Day of Resurrection.” (Bukhari)

Abdullah bin Busr (RA) narrated that the Messenger of Allah (SAW) said:

“On the day of Resurrection, my nation will be radiant from prostrating and shining from Wudu.”
(Tirmidhi)

وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِن كُنْتُمْ صَادِقِينَ

25. And they say: ‘When will this promise (of the Day of Judgment) come to pass if you are true?’

Analysis:

And they say: “When will this promise of the Day of Resurrection come to pass, if you are telling the truth.”

Allah tells us that this is all that the disbelievers say and will keep saying. They are saying this at the time of the Messenger of Allah, and will continue to repeat this even in future generations.

When the disbelievers use the word ‘**Mataa**’ (especially when they are quoted in the Qur’an using this word), they use it to mock and discredit the Revelation of Allah and make fun of it or challenge it.

As Allah (SWT) says in another verse:

فَسَيَقُولُونَ مَنْ يُعِيدُنَا ۖ قُلِ الَّذِي فَطَرَكُمْ أَوَّلَ مَرَّةٍ ۖ فَسَيُنْغِضُونَ إِلَيْكَ رُءُوسَهُمْ وَيَقُولُونَ مَتَى هُوَ ۚ قُلْ عَسَى أَنْ يَكُونَ قَرِيبًا ﴿٥١﴾

Thereupon they will ask, “Who will bring us back?” Say, “The One who created you for the first time.” So, they will shake their heads before you and say, “When shall that be?” Say, “May be, it is near.” (Chapter 17: Surah Al-Israa: Verse 51)

They disbelievers are skeptical and always try to make fun.

They are also attacking and questioning the validity of the Messengers of Allah. These people are discrediting the Messengers, even though the Messengers are known to be of truthful character. So these disbelievers are trying to find any means to discredit the Message of Allah, even though the Message makes very clear sense.

So the disbelievers said: “When will this great Day of Resurrection going to happen?”

Is this question sincere? Is the intent to find out sincere? Is it a logical and sensible question? No, it is pure stubbornness to doubt that Final Day and it will not make a difference whether we know the date of the Judgment Day or not. It is sufficient to know that it is going to happen so we should prepare for it.

What is Allah’s response to this mocking question of the disbelievers? Check it out in the next verse.

Hadith:

Sahl bin Sad As-Sa’idi (RA) narrated that Allah’s Messenger (SAW), holding out his middle and index fingers, said, **“My advent and the advent of the Hour are like this (or like these),”** namely,

the period between the Prophet's time and the Hour (Day of Judgement) is like the distance between those two fingers (i.e. very short). (Bukhari)

It is narrated in a Hadith-e-Qudsi from Abu Hurairah (RA) that the Messenger of Allah (SAW) said:

“Allah, the Mighty and Sublime, says:

‘The son of Adam denied Me and he had no right to do so.

And the son of Adam reviled Me and he had no right to do so.

As for his denying Me, it is his saying that I will not resurrect him as I created him in the beginning, but resurrecting him is not more difficult for Me than creating him in the first place.

And as for his reviling Me, it is his saying that Allah has taken a son, but I am Allah, the One, the Self-Sufficient Master, I beget not nor was I begotten, and there is none co-equal or comparable unto Me.’ ” (Sunan An-Nasa’i)

Anas bin Malik (RA) reported that a bedouin came to Messenger of Allah (SAW) and said to him: “When will be the Hour (i.e., the Day of Resurrection)?” The Prophet (SAW) said: “What preparation have you made for it?” He said: “I have made no significant preparation for it but I love Allah and His Messenger.” Then Messenger of Allah (SAW) said: “You will be with those whom you love.” (Bukhari; Muslim)

قُلْ إِنَّمَا الْعِلْمُ عِنْدَ اللَّهِ وَإِنَّمَا أَنَا نَذِيرٌ مُّبِينٌ

26. Say (O Prophet!): The knowledge (of its exact time) is with Allah only, and I am only a clear warner.

Analysis:

This is part of the etiquette that the Messenger of Allah (SAW) had with respect to Allah, and its implication is that this is the etiquette we should have: admitting ignorance on issues outside of our knowledge. This is especially emotional considering the questioners were the polytheists, and it would have been very embarrassing to admit ignorance on such an issue.

Allah (SWT) says in another verse:

يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا قُلْ إِنَّمَا عِلْمُهَا عِنْدَ رَبِّي لَا يُجَلِّيهَا لِوَقْتِهَا إِلَّا هُوَ تَنفُلْتُ فِي السَّمَاءَاتِ
وَالْأَرْضِ لَا تَأْتِيكُمُ إِلَّا بَغْتَةً يَسْأَلُونَكَ كَأَنَّكَ حَفِيٌّ عَنْهَا قُلْ إِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا
يَعْلَمُونَ ﴿١٨٧﴾

They ask you (O Prophet) about the Hour (i.e. the Day of Qiyamah), “When is it due to happen?” Say, “Its knowledge is only with my Lord. No one can unfold it except He at its time. It shall weigh heavy in the heavens and the earth. It shall not come upon you but suddenly.” They ask you as if you were aware of it. Say, “Its knowledge is only with Allah, but most of the people do not know.” (Chapter 7: Surah Al-A’raaf: Verse 187)

Hadith:

Narrated Saalim bin Abdullah from his father that Allah's Messenger (SAW) said:

“The key of the Unseen are five: “Verily with Allah (Alone) is the knowledge of the Hour; He sends down the rain; and knows what is in the wombs. No soul knows what it will earn tomorrow; and no soul knows in what land it will die. Verily, Allah is All-Knower, All-Aware.” (Chapter 31: Surah Luqman: Verse 34) (Bukhari)

Abdullah bin Amr bin Al-Aas (RA) narrated:

This Verse: ‘Verily We have sent you (O Prophet) as a witness, as a bringer of glad tidings and as a warner.’ (48.8) which is in the Qur’an, appears in the Tawraat (Old Testament) like this:

‘Verily We have sent you (O Muhammad) as a witness, as a bringer of glad tidings and as a warner, and as a protector for the illiterates (i.e., the Arabs.) You are my servant and My Messenger, and I have named you Al-Mutawakkil (one who depends upon Allah). You are neither hard-hearted nor of fierce character, nor one who shouts in the markets. You do not return evil for evil, but excuse and forgive. Allah will not take you unto Him till He guides through you a crooked (curved) nation on the right path by causing them to say: “None has the right to be worshipped but Allah.” With such a statement He will cause to open blind eyes, deaf ears and hardened hearts.’ (Bukhari)

فَلَمَّا رَأَوْهُ زُلْفَةً سِيئَتْ وُجُوهُ الَّذِينَ كَفَرُوا وَقِيلَ هَذَا الَّذِي كُنْتُمْ
بِهِ تَدْعُونَ

27. But when they see it approaching, the faces of those who disbelieve will be distressed, and it will be said: ‘This is that for which you used to call.’

Analysis:

But when they see it approaching, the faces of those who disbelieve will be distressed, and it will be said: “This is that for which you used to call.”

They will definitely see this Day of Resurrection coming closer – slowly and gradually - i.e. they will see themselves old, the Angel of Death, the punishment of the grave, the Judgment Day, the Accounting of Deeds, the Weighing Scale of Deeds (Meezaan) and the Hellfire.

Allah (SWT) says in another chapter:

وَلَوْ أَنَّ لِلَّذِينَ ظَلَمُوا مَا فِي الْأَرْضِ جَمِيعًا وَمِثْلَهُ مَعَهُ لَافْتَدَوْا بِهِ مِنْ سُوءِ الْعَذَابِ يَوْمَ الْقِيَامَةِ وَبَدَا لَهُمْ
مِّنَ اللَّهِ مَا لَمْ يَكُونُوا يَحْتَسِبُونَ ﴿٤٧﴾ وَبَدَا لَهُمْ سَيِّئَاتُ مَا كَسَبُوا وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿٤٨﴾

Were the wrongdoers to own all that is on earth, and even twice as much, they would surely seek to ransom themselves with it against the evil punishment on the Day of Judgment. There will appear to them from Allah what they have never imagined. Unveiled to them will be the evils of what they used to earn; and encircled they will be by what they used to ridicule. (Chapter 39: Surah Al-Zumar: Verses 47, 48)

يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ فَأَمَّا الَّذِينَ اسْوَدَّتْ وُجُوهُهُمْ أَكْفَرْتُمْ بَعْدَ إِيمَانِكُمْ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ ﴿١٠٦﴾

On a day when some faces shall turn bright, and some faces shall turn dark. As for those whose faces turn dark, (they shall be questioned): "Did you disbelieve after you had accepted the Faith? Now taste the punishment, because you used to disbelieve."

(Chapter 3: Surah Ale Imraan: Verse 106).

The effects of what is being felt will be seen on their faces. Allah (SWT) also says:

وَلِلَّهِ غَيْبُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا أَمْرُ السَّاعَةِ إِلَّا كَلَمْحِ الْبَصَرِ أَوْ هُوَ أَقْرَبُ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٧٧﴾

To Allah belongs the Unseen in the heavens and in the earth. And the matter of the Hour is as a twinkling of the eye, or nearer. Surely Allah is powerful over everything.

(Chapter 16: Surah Al-Nahl: Verse 77)

Surah Al-Zalzalah (Chapter 99) draws a graphic picture of the tremendous devastation which will take place on that day. As a result of this devastation, everything buried in the earth will be cast out. The earth will then narrate its story at the intimation and command of Almighty Allah, enabling its inhabitants to have a clear idea of all what they had said or done upon its surface or had hidden beneath it. After this, every person will see the smallest good he had done as well as all his evils, however imperceptible they maybe.

What do we understand from the verse '**When the earth is heavily shaken with its final earthquake**' (Surah Al-Zalzalah: Chapter 99: Verse 1)? The real implication here is that the extent to which the earth will be shaken cannot be imagined today. The actual way in which it will reel, totter and stagger as pre-ordained by the Almighty Allah is an event beyond imagination. But one thing which is absolutely certain is that all this is bound to happen. Therefore, it is in the well being of a person to remain alert about its arrival and not spend his life remaining unmindful about it.

During the time of the Prophet (sallallahu alaihi wasallam), those who used to deny the Day of Judgement had basically three misconceptions.

Firstly, they had extreme doubts about the destruction of this world.

Secondly, they reckoned that it was not possible to keep an account of all the deeds of each and every person.

Thirdly, they were of the opinion that even if the above two were true there was no need for them to be fearful because the deities they had associated with Allah would intercede for them and would save them from any punishment. They went as far as to believe that these "intercessors" would even win for them a high rank and status in the Hereafter.

All these three misconceptions are dealt with in Surah Al-Zalzalah (Chapter 99), and their hollowness is categorically exposed.

Allah (SWT) says:

بَلْ تَأْتِيهِمْ بَغْتَةً فَتَبْهَتُهُمْ فَلَا يَسْتَطِيعُونَ رَدَّهَا وَلَا هُمْ يُنْظَرُونَ ﴿٤٠﴾

Rather, it (Day of Resurrection) will suddenly strike and confound them. They will not be able to repel it, nor will they be given any respite. (Chapter 21: Surah Al-Anbiya: Verse 40)

وَنُفِخَ فِي الصُّورِ فَصَعِقَ مَنْ فِي السَّمَاوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ ثُمَّ نُفِخَ فِيهِ أُخْرَىٰ فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ ﴿٦٨﴾

And the Horn (soor) will be blown, and whoever is in the heavens and whoever is on the earth will fall dead except whom Allah wills. Then it will be blown again, and at once they will be standing, looking on. (Chapter 39: Surah Al-Zumar: Verse 68)

وَنُفِخَ فِي الصُّورِ فَإِذَا هُمْ مِنَ الْأَجْدَاثِ إِلَىٰ رَبِّهِمْ يَنْسِلُونَ ﴿٦٩﴾ قَالُوا يَا وَيْلَنَا مَن بَعَثَنَا مِن مَّرْقَدِنَا ۚ هَٰذَا مَا وَعَدَ الرَّحْمَنُ وَصَدَقَ الْمُرْسَلُونَ ﴿٧٠﴾ إِن كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ جَمِيعٌ لَّدَيْنَا مُحْضَرُونَ ﴿٧١﴾

And the Horn (soor) will be blown, and suddenly they will be rushing from their graves towards their Lord. They will say, "Woe to us! Who has raised us from our sleeping place? "This is what ar-Rahman (the All-Beneficent Allah) had promised, and the messengers had told the truth. It will be no more than a single Blast, and in no time they will ALL be present before Us. (Chapter 36: Surah Yaseen: Verses 51-53)

وُجُوهٌ يَوْمَئِذٍ مُّسْفِرَةٌ ﴿٧٢﴾ ضَاحِكَةٌ مُّسْتَبْشِرَةٌ ﴿٧٣﴾ وَوُجُوهٌ يَوْمَئِذٍ عَلَيْهَا غَبَرَةٌ ﴿٧٤﴾ تَرْهَقُهَا قَتَرَةٌ ﴿٧٥﴾ أُولَٰئِكَ هُمُ الْكَافِرَةُ الْفَجَرَةُ ﴿٧٦﴾

Some faces that Day, will be bright (true believers of Islamic Monotheism), Laughing, rejoicing at good news; And other faces, that Day, will be dust-stained; covered by darkness. Those are the disbelievers, the wicked ones. (Chapter 80: Surah Abasa: Verses 38-40)

Hadith:

The Day of Judgement will be prepared like the twinkling of an eye.

While people will be living their lives in sin, enjoying the luxury and comforts of the world, a distant continuous sound will be heard. At first no one will take notice of this sound, but as it gradually grows louder, people will be overtaken by fear. This will be the TRUMPET (Soor) being blown by Angel Israfeel (AS). The sound will be heard by all the people everywhere at the same time, and there will be nowhere to escape from it. As it grows louder people will become increasingly terrified and fearful. Soon it will be louder than thunder and people will flee from their homes out into the jungles in the hope of escaping from it while the animals of the jungle who will also be terrified of it will come into the living areas of the people to escape it. Soon all the creatures, large and small will die because of the sound. It will destroy everything and cause the earth to split all over. The seas will burst forth covering the nearby mountains in water, and not before long the mountains too will break up and the pieces thereof will crash against each other totally disintegrating. As the sound grows louder yet, the skies will split and the heavenly bodies, the stars, the moon and the sun will all crumble.

Abu Sa'id Al-Khudri (RA) reported that Messenger of Allah (SAW) said: "How can I feel at ease when the Angel of the Trumpet (Israfeel) has put his lips to the Trumpet and is waiting for the command of Allah to blow it". He (SAW) perceived as if this had shocked his Companions, so he (SAW) told them to seek comfort through reciting: "Hasbunallah wa ni'mal-Wakeel [Allah (Alone) is Sufficient for us, and He is the Best Disposer of affairs (for us)]". (Tirmidhi).

Abdullah bin Umar (RA) reported that the Messenger of Allah (SAW) said:

“First of all the earth will open and I will appear followed by Abu Bakr and Umar (Radiahallahu Anhum). Thereafter I shall go to Buqee (the graveyard of Madinah) and they will all join me. I shall then wait for the Makkans till they will come out of their graves to join me. Thus I will stand encircled by the Makkans.” (Bukhari; Muslim)

Ibn Abi Hatim (RA) reported from Uqbah bin Amir (RA) that the Messenger of Allah (SAW) said:

“By the One in Whose Hand is my soul, (the Day of Judgement will come so suddenly when) two men will spread out a cloth, but will never refold it; a man will prepare his trough, but will never water his animals from it; and a man will milk his camel, but will never drink the milk.” Then he said, **“The people will be distracted.”** (Sahih Al-Targheeb – Tafsir ibn Kathir)

Anas bin Malik (RA) reported Allah's Messenger (SAW) as saying:

Allah, the Exalted and Most High, would say to one who shall have to undergo the least torture (on the Day of Resurrection): Would you like to go as ransom if you had all worldly riches; he would say: Yes. Allah would say to him: When you were in the loins of Adam, I demanded from you something easier than this that you should not associate anything with Me. (The narrator says): I think He also said: I would not cause you to enter Hell-Fire but you defied and attributed Divinity (to others besides Me). (Muslim)

Anas bin Malik (RA) narrated that Allah's Messenger (SAW) used to say:

A disbeliever will be brought on the Day of Resurrection and will be asked. “Suppose you had as much gold as to fill the earth, would you offer it to ransom yourself?” He will reply, “Yes.” Then it will be said to him, “You were asked for something easier than that (to join none in worship with Allah (i.e. to avoid committing Shirk, but you refused).” (Bukhari)

The Messenger of Allah (SAW) said: **“Verily, its (the earth’s) information is that it will testify against every male and female servant, about what they did upon its surface. It will say that he did such and such on such and such day. So this is its information.”** (Tirmidhi, Nasai).

The Messenger of Allah (SAW) said: **“Beware of the sins that are belittled, for indeed they will be taken account of by Allah.”** (Nasai, Ibn Majah)

The Messenger of Allah (SAW) said: **“Do not belittle any good deed, even if it is offering drinking water from your bucket to one who is seeking a drink, or meeting your brother with a cheerful face.”** (Bukhari)

The Messenger of Allah (SAW) said: **“Fear (ward off) the Fire (of Hell), even if by giving half a date in charity, and even by saying a single word of good.”** (Bukhari)

قُلْ أَرَأَيْتُمْ إِنْ أَهْلَكَنِیَ اللّٰهُ وَمَنْ مَّعِیَ أَوْ رَحِمَنَا فَمَنْ یُّجِیْرُ
الْكَافِرِیْنَ مِنْ عَذَابٍ أَلِیْمٍ

28. Say (O Prophet): 'Have you considered: whether Allah destroys me and those with me or have mercy upon us, who can protect the disbelievers from a painful punishment?'

Analysis:

Even though the disbelievers are adamant on their disbelief, Allah (SWT) still emphasises His attribute of Mercy (Rahmah) in this surah.

So one last time, Allah tells His Messenger to make them think and reconsider their choice of disbelief.

Whenever outright warnings were given to the disbelievers, the disbelievers would respond with violence and try to harm and kill the Messenger of Allah (SAW). This is exactly what happened in the various battles, especially the battle of Khandaq and Ahzaab, when the disbelievers united and intended to surround and destroy all the Muslims of Madinah completely.

In this verse, Allah (SWT) did not say - **ahyaana** - keep us alive. Rather, He said **Rahimanaa** - has Mercy on us. So it is by Allah's Mercy that we are kept alive.

It is reported that the disbelievers would mock the Prophet (SAW) and wish his death. So this verse was a command to respond to them: if we were to die, the fact would still remain that you will be punished. There is a profound lesson in this with respect to how we should answer questions we are often forced to answer in the contemporary era. If we are accused of being backward, corrupt or lacking integrity – none of this prevents the fact that there is a God and there is a Resurrection.

The Messenger of Allah (SAW) is being told to tell these people to use their senses, but these people are being foolish by responding with pride and arrogance.

This ayah also brings out the reality of Death. No-one will live forever.

Allah (SWT) says in another chapter:

وَمَا جَعَلْنَا لِبَشَرٍ مِّن قَبْلِكَ الْخُلْدَ أَفَإِنْ مِتَّ فَهُمُ الْخَالِدُونَ ﴿٣٤﴾

And We granted not to any human being immortality before you (O Prophet), then if you die, would they live forever? (Chapter 21: Surah Al-Anbiya: Verse 34)

Allah also says:

إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَّيِّتُونَ ﴿٣٠﴾

Verily, you (O Muhammad SAW) will die and verily, they (too) will die.

(Chapter 39: Surah Al-Zumar: Verse 30)

Hadith:

Sayyidah A'ishah (RA) reported that the Messenger of Allah (SAW) said: "He who loves to meet Allah, Allah loves to meet him; and he who dislikes meeting Allah, Allah abhors meeting him." I said: "O Messenger of Allah! So far as the feelings of aversion against death are concerned, we all have this feeling." Thereupon he said: "I do not mean that. What I meant is that when a Believer (Mu'min) is given the glad tidings of the Mercy of Allah, His Pleasures and His Jannah (at the time of death), he loves to meet Allah, and Allah also loves to meet him. When a disbeliever (kaafir) is given the news of the Punishment of Allah and His Anger (at the time of death), he dislikes to meet Allah and Allah also hates to meet him." (Muslim)

Ataa (RA) narrated: When Ibn Abbas (RA) heard (the verse of the Qur'an): "Have you not seen those who have changed the favour of Allah into disbelief?" (Chapter 14: Surah Ibrahim: Verse 28) he said: "Those were the disbelieving kuffaar of Makkah." (Bukhari)

قُلْ هُوَ الرَّحْمَنُ أَمَّنَّا بِهِ وَعَلَيْهِ تَوَكَّلْنَا فَسَتَعْلَمُونَ مَنْ هُوَ فِي ضَلَالٍ مُّبِينٍ

29. Say (O Prophet!): 'He is the Most Beneficent (Allah); we have believed in Him, and upon Him we have relied. And you will know soon who is in clear error.'

Analysis:

This verse indicates how precise the Qur'an is. In verse 27 above, we note that Disbelief leads to failure. In this verse, we see that Belief leads to Allah's Mercy.

It is the Most Beneficent and Most Merciful Allah to whom the Prophet calls them to worship.

Here we have belief (imaan) and trust (tawakkul). As Allah (SWT) says in another verse:

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٢٠٠﴾

The believers are only those who, when Allah is mentioned, feel a fear in their hearts and when His Verses (this Quran) are recited unto them, they (i.e. the verses) increase their Faith; and they put their trust in their Lord (Alone). (Chapter 8: Surah Al-Anfaal: Verse 2)

Trust or **tawakkul** means that the heart relies on Allah and not on His creations. This trust is one of the fruits of belief and knowledge. The greater the belief and knowledge of Allah, the greater is the trust. The Quran makes it very clear that **tawakkul** is not an option but rather a requirement. Allah (SWT) says:

وَعَلَى اللَّهِ فَتَوَكَّلُوا إِن كُنْتُمْ مُّؤْمِنِينَ ﴿٢٠١﴾

And put your trust in Allah - if you are believers indeed.
(Chapter 5: Surah Al-Maa'idah: Verse 23).

Without tawakkul, a person draws closer to committing *shirk*, often searching for answers elsewhere.

Trusting in Allah produces calmness and tranquillity in the hearts, especially in times of calamities, trials and tribulations. As Allah (SWT) says in another verse:

الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ فَزَادَهُمْ إِيمَانًا وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ ﴿١٧٣﴾

Those to whom hypocrites said, "Indeed, the people have gathered against you, so fear them." But it [merely] increased them in faith, and they said, "Sufficient for us is Allah, and [He is] the best Disposer of affairs." (Chapter 3: Surah Ale Imraan: Verses 173-174)

Hadith:

Itban (RA) narrated that the Messenger of Allah (SAW) said: "Indeed Allah has forbidden for Hell for the person who testifies: 'There is none worthy of worship in truth (no true God) but Allah', seeking thereby nothing but Allah's Face (pleasure)." (Bukhari; Muslim).

It is reported on the authority of Imran that the Messenger of Allah (SAW) said: "Seventy thousand people of my Ummah would be admitted into Paradise without rendering any account." They (the companions) said: "Who would be of those (fortunate persons)?" The Prophet (SAW) said: "Those who do not get themselves branded with hot iron and do not treat themselves with amulets, but place their trust in their Lord". (Muslim)

Ibn Abbas (RA) reported that the Messenger of Allah (SAW) used to supplicate: "O Allah! To You I have submitted, and in You do I believe, and in You I put my trust, to You do I turn, and for You I argued. O Allah, I seek refuge in You through Your Power; there is none worthy of worship except You Alone; that You safeguard me against going astray. You are the Ever Living, the One Who sustains and protects all that exists; the One Who never dies, whereas human beings and jinn will all die". (Bukhari; Muslim).

Ibn Abbas (RA) reported that the Messenger of Allah (SAW) used to supplicate: "O Allah! to You I submit, in You I have firm faith, in You I place my trust, to You I turn in repentance and with Your Help I contend my enemies and from You I seek judgement. O Allah! Grant me forgiveness for the sins which I committed in the past and those that I may commit in the future, those which I committed secretly or openly. There is none worthy of worship except You. (There is no strength to resist evil and no power to do good except with Allah)." (Bukhari; Muslim).

Anas (RA) reported that the Messenger of Allah (SAW) said: "Whoever says (upon leaving the house): 'Bismillah, tawakkaltu 'alallah, wa laa hawla wa laa quwwata illa billah (I begin with the Name of Allah; I trust in Allah; there is no altering of conditions but by the Power of Allah),' it will be said to him: 'You are guided, defended and protected.' One devil will say to another: 'How can you deal with a man who has been guided, defended and protected?' ". (Abu Dawood; Nasai; Tirmidhi)

قُلْ أَرَأَيْتُمْ إِنْ أَصْبَحَ مَاؤُكُمْ غَوْرًا فَمَنْ يَأْتِيكُمْ بِمَاءٍ مَّعِينٍ

30. Say (O Prophet!): 'Have you considered: if your water was to sink (into the earth), then who could bring you sweet flowing water?'

Analysis:

If Allah were to make your water unavailable to you, then who could bring to you water that is Ma'een.

The word '**Ma'een**' means water on the surface which is flowing calmly and smoothly i.e. like a **stream, pure and cool**. Even this very word "**Ma'een**" is soft to pronounce and pleasing to say and hear.

After all these verses, Allah makes them reflect on water which is extremely valuable. If this water which humans depend on for life was to sink deep in the ground (which is an easy reality) - who will get us clean water to drink?

This reminds us of the example from *Surah al-Kahf* given under verse 21 above, when one of the two men with a garden had his water disappear.

This is a further question addressed to Quraysh to show their lack of power. Their water was well water and wells can go dry. Abdullah ibn Abbas (RA) says that it means: who will bring you sweet water? In reference to the people of Makkah, whose water came mainly from two wells, Zamzam and Maymun al-Hadrami, this is a telling point. What happens if Allah were to make the water in these wells disappear? Zamzam itself was a miracle which appeared in the middle of the desert. The verse mentions water sinking into the earth rather than disappearing altogether, since it is a greater punishment to know that something exists without being able to benefit from it.

Hadith:

Sahl bin Sa'd (RA) narrated that the Messenger of Allah (SAW) said:

"To Allah, if the world was equal to a mosquito's wing, then He would not allow the disbeliever (kaafir) to have a sip of water from it." (Tirmidhi)

There is a hadith that Allah's Messenger (SAW) used to say the following in response to the Allah's question raised in this last verse:

Allahu Rabbul 'Aalameen - Allah, the Lord of the Worlds.

SURAH AL-MULK

has ended with the
Grace and Blessings
of Allah.

O Allah ! Have compassion on me with the Quran, and make it my guide, and a light and guidance and mercy for me. O Allah! Cause me to remember whatever I forget from it, and cause me to learn from it that which I do not know and give me power and strength to recite it in a part of the night, and in the morning and evening, and make it a proof for me, O Lord of the universe!

May Allah accept from me my most humble effort! Ameen!
Requesting your humble du'aas:

*Abdul Haq Abdul Qadir
Umhlanga Rocks,
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1 Ramadaan 1436
17 June 2015

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(PDF format of this booklet on my web site – download it for free).

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